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Calvinist Contact

An independent Christian weekly

September 1, 1989 / 45th year of publication / No. 2178

Memories of popular priest poisoned

Paul De Groot

PORTUGAL COVE, Nfld. — One of his parishioners once called Father James Hickey "what Christ wanted his pastors to be."

He was a top-notch organizer. His parishes flourished. He was in charge of recruiting new priests in the St. John's diocese.

He was the life of any party. He danced with the older ladies, shared drinks, laughs and jokes. In parish homes, he played games with the children, cards with adults.

Hickey was a gifted counsellor. A woman lost her husband through illness, and her son a few months later when the *Ocean Ranger*, a giant off-shore drilling platform, went down in a storm.

Hickey spent long hours comforting the mourning woman. "She wouldn't be here today if it wasn't for Father Hickey," parishioners said.

When the young son of a church member became lost, Hickey clambered through the woods in the search for the boy. He spent the night holding and comforting the distraught mother. When the boy was found unharmed the next morning, Hickey led a joyful, tearful, celebrative mass of thanksgiving.

He once "forgot" to fill in the surname on the baptismal certificate of a child born out of wedlock. When the mother later married the child's father, the father's surname could be put on the certificate.

When the Pope came to Newfoundland in 1984, it was Hickey who introduced him to other religious leaders. When Prince Charles and Princess Diana toured Newfoundland, Hickey escorted them.

Today, these are poisoned memories. On January 12, 1988, James Hickey was arrested for sexually molesting children in his parish.

Since then, seven other Roman Catholic priests or former priests in Newfoundland, and eight members of a religious order which runs an orphanage in St. John's, have been charged with similar offences.

See **NEWS** — p. 2

Thinkbit

Everybody is ignorant — only on different subjects.

Will Rogers

Lighthouse adds Spanish-speaking co-ordinator

Robert VanderVennen

TORONTO — When Samia Saad joined the staff of The Lighthouse recently, this inner-city ministry to the needy in Toronto obtained its first full-time worker who is fluent in Spanish. This energetic young Christian woman will help the 300 Spanish-speaking refugees and immigrants who come to The Lighthouse each month for food, clothing and a variety of other services.

Saad brings a unique blend of qualities to her service. She has been a Christian for nine years, and two years ago graduated from Eastern Pentecostal Bible College with the four-year degree of Bachelor of Religious Education. Her father is an Arab who was born and raised as an evangelical Christian in Israel. Her mother is Spanish with a Jewish background; she became a Christian after 14 years of marriage. Samia grew up in Colombia, South America, and has lived in Canada for 10 years.

Saad has a special passion for helping refugees, matched only by her passion to bring the gospel to all who cross her path. She has started a Spanish-language Bible study group, and she bristles with other ideas to enrich the ministry of The Lighthouse. She is working with Lighthouse staff member Rita Wong, a social worker now on leave of absence to travel in Southeast Asia to get firsthand information about refugees there.

The Lighthouse is located at the focal point of Spanish activity in Toronto. Many Spanish-speaking refugees and immigrants live in the neighbourhood, and others come to shop in stores where Spanish is spoken and to worship at St. Peter's Catholic Church down the street.

The Lighthouse helps with a variety of social needs like interpretation and translation of documents, help with income tax, counselling, and help with finding housing and employment, as well as food and clothing, all in a caring Christian setting. Saad is planning to develop a resource of potential employers to help the needy find jobs.

Samia Saad has also jumped into the role of co-ordinating the refugee sponsorship ministry of The Lighthouse, doing some of the work that Fred Kuntz did until he was appointed to the federal Refugee Board. The Lighthouse arranges with Christian Reformed churches in Ontario for the sponsorship of about 200 refugees each year, a number which could be greatly increased if more churches would sponsor refugees. Saad has a filing cabinet drawer filled with approved refugee cases, many of whom have been in southeast Asia refugee camps for some years. "The need is great for more churches to sponsor refugees," she says.

Recently the Voice of America worldwide shortwave radio broadcast mentioned the refugee settlement program of The Lighthouse, and suddenly Saad has received 500 inquiries. The Lighthouse handles all the arrangements for refugee sponsorship, with the refugees usually coming to Toronto to live. Churches are the legal sponsors and make the financial commitment, which usually is minimal because refugees are eager to get to work and support themselves.

See **MULTI** — p. 2

Photo: Robert VanderVennen

Samia Saad helps Spanish-speaking needy and co-ordinates refugee settlement at The Lighthouse.

Christian teacher takes Immigration portfolio for two days

Photo: courtesy Louisa F. Bruinsma

Joann Romyn Vos checks out the seat of government.

Louisa F. Bruinsma

EDMONTON — Joanne Romyn Vos, a social sciences teacher at Edmonton Christian High School, recently served for two days as Minister of Employment and Immigration in an Ottawa workshop sponsored by the Foundation for the Processes of Government in Canada.

Vos was selected from applicants across the country to participate in the Forum for Young Canadians. Also selected was Grade 12 student Michael VanderGrift of the same high school, but he became sick and could not take part.

One of the workshops was a two-day simulated cabinet meeting in which one member of the group was chosen to be prime minister and the others became various cabinet ministers. The group received actual government papers and had only two sessions to form a position on immigration and to defend it. "The time pressure was intentional," said Vos. "To reach cabinet solidarity there are real time constraints in the political arena."

The "cabinet" looked at the implications of immigration policies on the Canadian health care system, the education system and the growth of cities. Vos expressed the view that Canada's policy was characterized by self-interest, that by attracting skilled labourers and trained professionals from underdeveloped countries we are hurting these countries in their own self-development.

See **SIMULATED** — p. 3

In this issue:

"School on Wheels" tells of one man's effort to teach the isolated children of the North ..... pp. 10,11
How television undermines schooling ..... p. 12
Newfoundland Catholicism in crisis ..... p. 13

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News of arrest brought revulsion

... continued from page 1.

Father Kevin Molloy, the current priest at Portugal Cove, remembers the moment he learned of Hickey's arrest.

"I was lying in bed. I had just turned on the radio to listen to the news when they said he had been arrested."

Molloy, who replaced Hickey in Portugal Cove before he was charged, realized that the bed he was lying in was probably the scene of some of the offences.

"I felt like picking up the bed, the sheets, the mattress, everything, and throwing them out the window."

That would have created quite a stir in Portugal Cove, a picturesque village near St. John's. Rugged headlands dip into Conception Bay to the north. On a still, grey day in June, fishermen work their nets in the bay below Holy Rosary Church. In Portugal Cove, land and sea, church and people, know their place.

Molloy, 56, is a scholar rather than a pal. Some members of the congregation resented the man who replaced their favourite priest, who wouldn't let boys wander through the rectory whenever they wanted, or let them use his car, as Hickey had.

Even when Hickey was charged, some still resented Molloy. His frank condemnation of Hickey's behaviour drove a few families from the parish.

Some still believe Hickey is innocent. One woman told Molloy that the boys who reported on Hickey are "the scum of Portugal Cove." Hickey, she said, is a martyr, a man suffering for the troubled youngsters who lied about him.

Terry Bishop-Stirling cried when Father Hickey said he was moving from Portugal Cove to another parish.

The popular priest had been a hit with the congregation. The church was full of people who had begun attending as a result of his ministry.

Bishop-Stirling, a young historian at Memorial University in St. John's, was brought up a devout Catholic. The emotional impact of Hickey's arrest and conviction, she says, is "like the stages of grieving when someone dies."

First there's disbelief. "For a long time, I couldn't listen to the news at all. I didn't want to believe it." That gave way to a "furious anger" over the betrayal and hypocrisy. Then there was deep sadness, and finally acceptance.

"We couldn't let one man spoil it all. It had happened, and we had to consider what we were going to do now."

Unfortunately, there was not just one man. Each month, it seemed, another priest was arrested and charged with sex crimes. "If it had been just one, we could have gotten over it. But there are always more. Now, people want it to be over. They want to find out everything, let it all come out."

Bishop-Stirling doesn't go to church much any more. No matter who is in the pulpit, she says, "it's always him that I hear saying those words."

"My crisis will come with children. How will you raise children without the church?"

See p. 13 for follow-up: Newfoundland Catholic Church in crisis.

Multi-ethnic growth

... continued from page 1.

The diaconal ministry of The Lighthouse, with its emphasis on Christian caring and its support with prayer, has brought into being in a natural way two church congregations which are becoming incorporated into the Christian Reformed Church. One is the All Nations Christian Fellowship, an ethnically diverse but heavily Vietnamese congregation which worships every Sunday morning at The Lighthouse. The new pastor of this church is Rev. Patrick Paas, who grew up in a Roman Catholic Church and whose wife is a Jewish Christian.

Timothy Chan is pastor of the Chinese Christian Fellowship at The Lighthouse, which is becoming the Toronto Chinese Christian Reformed Church. Both of these groups regularly lead people to profession of faith in Christ, a source of great joy to all who work and worship at The Lighthouse.

Samia Saad is very happy to be a minister of Christ's mercy at The Lighthouse, which she finds to be one of the most exciting Christian ministries in Toronto. She and her co-workers are concerned, though, that the donation income for this ministry has decreased in recent months, and she asks that we share this ministry with her through prayers and gifts.

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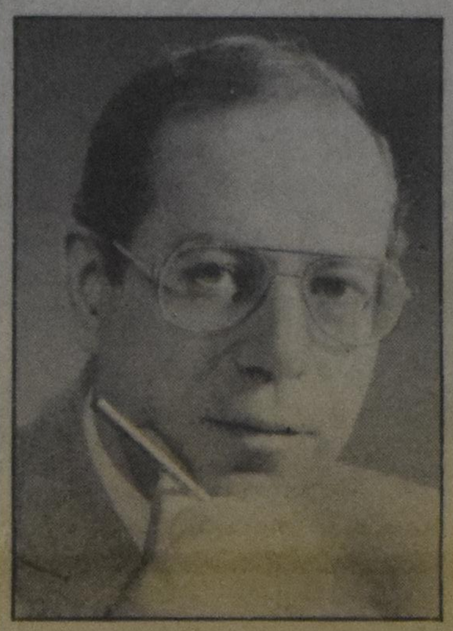
BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Cozy little shelter

Christians are called to be good stewards, which I take to include avoiding waste. It's on that basis that I think the federal government should stop granting a capital gains tax exemption on principal residences.

We already have an exemption on the first $100,000 of capital gains. That's enough.

Strange and wasteful things are happening because the federal government has granted an exemption on homes. It prompts people to purchase homes as an investment, as a tax shelter, rather than simply to meet family needs.

My neighbour is a good example.

His modest bungalow was perfectly adequate to raise a family of three. He was a good steward of that home, keeping it painted and well-repaired. He invested in a new roof, new windows, extra insulation, shrubs and flowers as they were required.

But a little more than a year ago, when two of the three children had been educated, had grown up and moved away and the third was quickly approaching that stage, my neighbour decided to invest in a new and much larger home.

Why?

Certainly not because of need. He bought mainly because of taxes.

He and his wife, who also works, had laid aside substantial savings.

"That's money earning interest and I have to pay taxes on it. But if I invest it in a bigger house I won't pay any taxes. And as the value of a new home goes up, it will be a capital gain and I won't have to pay taxes on capital gains on my principal residence," he explained.

So he and his wife bought a huge, expensive home, roughly double the size of their bungalow. It has four bathrooms, four bedrooms, a double garage, central air conditioning; all of the modern conveniences. That was a year ago.

Self-satisfied

My wife and I visited them recently and found they were quite pleased with their investment. It has provided everything they expected, including a tax shelter and a much larger capital gain over the past year than if they had retained their bungalow.

They pointed down the street to neighbours, both factory workers. They, too, were left with an empty nest when their last child married and moved out last year. But they invested their substantial savings in an even bigger, two-storey, luxurious home priced at about $350,000.

What do they do with so much space?

Nothing. They do not entertain. They do not have a family to fill it. Yet they pay to cool it during the summer, to heat it during the winter, to paint, paper, decorate and fill it with furniture, to maintain it.

It is a waste of resources — poor stewardship of our Canadian resources.

We could and should be putting these resources to better use — the money, the energy, the materials.

As one simple example, it makes little sense that entire farms sell at prices below these modern homes. And it makes little sense that empty-nesters are buying homes that stand largely vacant while many young couples with families are cramped into rented quarters they can barely afford.

It's time to lobby the federal government to drop the capital gains tax exemption on principal residences.

And even if the change doesn't come, it's always time for Christians to reflect carefully on their investments to fit them into the context of good stewardship.

Jim Romahn is farm editor for the Kitchener-Waterloo Record *and lives in Kitchener, Ont.*

Pressreview

Carl D. Tuyl

Unanimity among our provincial premiers is a rare occurrence, but Finance Minister Michael Wilson's proposed Goods and Services Tax (6.51) united the participants in the conference in a reluctant concord. The premiers found the proposed tax unacceptable. It is not really going to rob Wilson of any sleep, for the premiers are powerless when it comes to the federal taxes. John Turner turned the anti-GST heat up a few degrees by calling it a "cruel tax." A finance department spokesperson, somewhat intellectually adversely influenced by the lunar eclipse, announced that the new tax would cause a two per cent drop in grocery prices. The GST proposal definitely has not helped the Tories gain popularity. The party received approval from only 27 per cent of voters in a recent Gallup poll. The Liberals received support from 43 per cent of voters and the NDP equalled the PC support.

★★★★

Erik Nielson, a 29-year PC veteran of the House of Commons, is helping journalists out of the summer doldrums with a collection of juicy, tell-it-all tales which he collected during his long career. Patronage, partisan politics, pathetic incompetence, party girls and assorted peccadiloes, all of it sauced heavily in Nielson's own sour grapes syrup. Nielson himself dipped deeply in the patronage pot with an annual $100,000-plus plum.

★★★★

There are always jealous people who begrudge the members of Parliament their little conveniences on the Hill: such as 1,200 free parking spaces, two adjoining post offices, a $37-million budget for the Senate, 3,000 administrative assistants and cheap gourmet meals, or Mila's travel expenses. These complainers should be ashamed of themselves. Life on Parliament Hill is not altogether lined with Wonder bread.

★★★★

Monsieur's constituents in Baie Comeau are up in arms about Premier Bourassa's plan to dump his PCBs in their backyard. Bourassa devised that plan without consulting Monsieur himself, which is understandable, for had Monsieur been asked, the stuff would probably have gone to a Liberal riding.

★★★★

Canadian Roman Catholic bishops judged that official church texts should use inclusive language as a sign of respect for the fundamental equality of men and women. The word "mankind" for example should be replaced by the word "people." It seems to me that the recognition of the fundamental equality of men and women entails more than piddling with language.

★★★★

Minister for External Affairs Joe Clark has that rare ability to manoeuvre himself into no-win situations. This time he picked a fight with the Canadian Council of Churches, which asked him politely to stick with the sanctions against South Africa. In a sudden acute attack of self-righteousness the minister wrote a very caustic letter in response.

★★★★

A sign of the times: Canada's first hotline for troubled children has drawn an alarming 15,500 calls since it began just three months ago. These are calls from children who say they have no one else to talk to.

★★★★

The death of Japan's Emperor Hirohito has had far-reaching consequences. The Japanese in mourning have given up eating herring roe, the Japanese equivalent of our festive Thanksgiving turkey. The whole herring roe industry in Prince Edward Island is in a slump because of the far-away sorrows.

★★★★

The old Soviet Empire is shaking in its very foundations, like a building hit by an earthquake. Poland is about to have a non-Communist government, the Baltic republics are reaching for independence, and several other Soviet republics are in the anti-Moscow centrifugal mode. In one republic, people demanded that Russian be no longer the official language. The slogan "Down with Russian Dictatorship" was seen on a banner in Baku, Azerbaijan's capital.

These are hard times for Comrade Gorbachev. Perhaps he will have to revert to Bourassa's inside-outside language law. One of the Soviet republics, Belorussa, has started a money-raising campaign for the Chernobyl clean up. All this *glasnost* business did not impress the security forces in Prague, where a protest demonstration was broken up in the old fashioned way: with billy sticks and other instruments of violence.

★★★★

The Chinese are trying to tell us that all is well with Deng Xiaoping, who turned 85 in the past week. In spite of that, Western observers believe that Deng is seriously ill.

★★★★

F.W. de Klerk is now the acting president of South Africa. He has promised a "new era" for that country. Does that mean the police will replace their whips with electric cattle prods? Botha, who led South Africa for 11 years, was forced to resign after repeated confrontations with his cabinet. He left his post not very graciously, denouncing his opponents publicly on TV.

★★★★

In the birthplace of the Prince of Peace, security men dressed as tourists opened fire on Arab stone-throwers and killed a 24-year-old man. In Beirut, Muslims and Christians are trying to reduce whatever is still standing in the city to rubble.

★★★★

The spaceship Voyager 2 reached the planet Neptune after a 12-year, seven-billion-kilometre journey. Pictures of Neptune delighted the 170 researchers who had gathered to get the first close-up look at the far-away planet. Yet they have only touched the hem of heaven.

★★★★

Another "first" was achieved in Ottawa, where thieves managed to make off with a one-tonne automated Instabank. It was the first one stolen in Canada. Probably not the last one.

★★★★

Mixing metaphors is a common linguistic pitfall. Colombo reports one which occurred on a CBC interview when the interviewee proudly announced: "We've got the bull by the tail, and we're looking him straight in the eye." And the Kingston *Whig-Standard* cited the following example of an unfortunate mixture of metaphors: "Chaucer stands with one foot in the Middle Ages while with the other he salutes the rising dawn of the English Renaissance."

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Simulated cabinet shows different priorities

... continued from page 1.

"I suggested," said Vos, "that such an immigration policy does not do justice to the spirit of the Universal Declaration of Human Rights which Canada signed in 1948. That raised a lot of eyebrows and definitely added a new dimension — that of justice — to the discussion."

Vos observed that some in the group were concerned primarily about management and fiscal responsibility, whereas others were more socially conscious. She reports, "The priorities of some always led them to ask, 'But how do we pay for this?' while others were primarily concerned that issues be dealt with justly and with some integrity. For them the fiscal problems are less pressing, for justice demands sharing."

The program included tours of the government buildings and information sessions conducted by civil servants. There was a dinner with members of Parliament and a luncheon with senators. "It was exciting and informative to sit at the table with Deputy Prime Minister Don Mazankowski and with Sheila Copps," said Vos. "The aura of being with these elected public officials was invigorating. But it seems that the real power of government rests with only a small group of elected officials."

The students who participated were selected from a quota based on regional and minority group representation. For example, a disproportionately large number of Inuit students attended as part of another training program in the hope that they will be enabled to give more effective leadership in their communities.

Vos was impressed with the fact that nearly all of the 140 students who participated were either fluently or functionally bilingual. She found the federal government in Ottawa to be totally bilingual and she discovered that you need to be bilingual to go anywhere in national public life, a fact that is not obvious in Edmonton.

Vos would like to see more teachers from Christian schools attend such conferences. She says, "I'm concerned about the myth that Christian schools are places where rich people send their kids to be protected from all the negative influences in society, provide strict discipline and stress 'basic education.' That's not why I'm involved in Christian schools. I want to represent Christians as truly dedicated, informed and concerned people who look at life enriched with the perspective that God upholds the world, cares for it, and asks us to be involved in justice and mercy."

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Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact: (ISSN0410-3882) is published by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1;
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

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Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail: *Calvinist Contact* (USPS518-090), published weekly except for July 21, Aug. 4, 11, Oct. 6 and Dec. 29, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.
The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.

Printed in Canada.

Subscriptions:	**Canada**	**United States**
Six months	$16.50	$15.00 U.S.
One year	$28.00	$25.50 U.S.
Two years	$53.50	$48.50 U.S.
Three years	$79.00	$71.50 U.S.
Overseas: $105.00 airmail		**$50.00 surface mail**

Guest Editorial

Listening and learning are vital in the evolution debate

"A lack of public understanding of science" was recently cited by the 100,000 members of the Research Society of America, also known as Sigma Xi, as one of the two most important issues facing science today.

It seems clear that a lack of understanding of science is also a problem among Christians and a problem in the church. Some decades ago my chemistry professor at Calvin College in Grand Rapids, Mich., Dr. John De Vries, attacked this problem by introducing into the Calvin curriculum a course on science especially for pre-seminary students, and he supplemented this by giving many public lectures to increase scientific literacy among Christians.

De Vries' efforts have largely failed, if we are to judge by the quality of the current discussion of the views of three science professors at Calvin College. Most of the objections to these views which I see in the Christian press and in overtures to the synod of the Christian Reformed Church reflect an ignorance of what science is and how a scientist can think in Christian ways about science.

Or maybe the problem is not ignorance but unwillingness to learn and listen. There seems to be a small group of Christian Reformed ministers, along with some non-ministers, who don't want to bother to understand what science is. They seem to feel that you don't need to know anything about science in order to know how the Bible is a lamp and a light on the pathway to scientific knowledge. The word for this is obscurantism.

Serious problems

The pity is that such people are not able to help solve the real problems that do exist in a Christian understanding of science. For underneath all the dust and smoke there are serious issues that require communal Christian research.

For example, there is the problem of how to interpret the biblical picture of the creation of Adam and Eve in the light of discoveries of early human artifacts. There is the crucial question of how to understand events portrayed historically in the Bible. We are not clear on the way personal faith enters into scientific understanding, and the nature and extent to which science and our personal histories affect the ways we understand the Bible.

It is good that the Christian Reformed synod of 1988 appointed a committee to study these kinds of questions. But no committee can solve these problems for us. Solutions can come only when the hearts and minds of God's people are illumined by the Holy Spirit through prayer and discussion, both private and public. That requires a willingness to interact, to learn from each other and to trust each other. A dose of humility is called for on all sides.

Evolution as offspring

Pivotal to the current discussions of a Christian understanding of science is that bugbear, "evolution." I'd like to make some comments on evolution that may contribute to discussion.

What makes evolution objectionable to Christians is that it pictures for us a world that ignores God the Creator and gives rise to ideas that contradict God's revelation in the Bible. But we should recognize that the basic problem is not with evolution itself. The real problem is a secular, atheistic view of the world; evolution then is the child of that view.

If evolution were found by scientists to be a mere house of cards, many scientists would still hold to an atheistic worldview, and in time that worldview would simply give rise to another anti-Christian child. It seems to me that our problem is not basically with evolution but with a view of the world that denies God and Jesus Christ.

We should also be aware that evolution is a word with many meanings. In its broadest sense it stands for a view that the world and the living things in it arose by chance. But evolution often has a more limited meaning, namely, a way of describing and accounting for the recognizable changes in living creatures that have undeniably taken place over time.

False accusations

Accepting the idea of evolution as a way of describing the small changes that have taken place in biological species does not mean that a person calls into question the biblical message of the creation of Adam and Eve. Whatever we think of evolution, we still have the task of interpreting archeological discoveries in the light of that biblical revelation. That challenge is not unique to the issue of the creation of humans. It extends to such matters as relating ancient Near Eastern history to biblical history, and many other scientific issues as well.

It is in the sense of "small changes" that the word evolution is used by some Christians, including the Calvin professors who are being criticized. Much of the criticism they receive is based on the assumption that they accept the first meaning of evolution that I have identified above. This is a very important point, because if people continue to accuse the Calvin professors of accepting atheistic evolution, these people will be guilty of bearing false witness.

I do not know of anyone in the Christian Reformed Church who advocates atheistic, rationalistic evolution.

No refuge in literalism

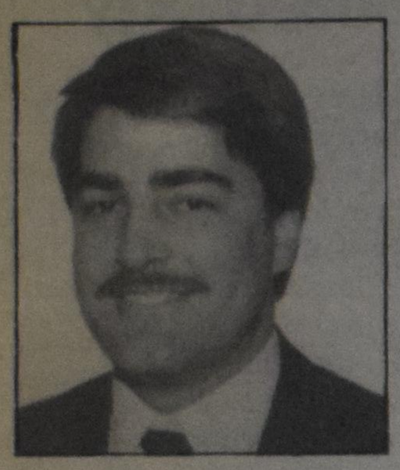
In the face of uncertainty and lack of knowledge many Christians are tempted to find refuge in the teachings of "creation science," which holds that the earth is very young, that the great flood described in the Bible has severely affected possible measurements of the age of the earth and that the Bible is to be understood in its literal sense wherever possible. Unfortunately, in my view, the teachings of creation science are not Reformed either in their way of reading the Bible nor in their worldview, and I believe they seriously violate a Christian understanding of science.

It is interesting to note that at present, serious questions are being raised about Darwinian evolution among scientists who are not Christians. It is distinctly possible that there may soon be serious arguments among scientists about the validity of evolution as a comprehensive theoretical interpretation of the biological sciences. In fact, that whole large-scale theory may come crashing down, bringing with it a crisis in biological science and cosmological theory. That will not necessarily be a victory for Christians, though, because evolution might be replaced with an even more reprehensible atheistic theory. Nor will it mean victory for a literalistic interpretation of the biblical account of creation.

The struggle over the Christian understanding of science is not nearly over. It may never be over. We may always need to live with a measure of uncertainty about theoretical matters, and even about theological matters. As long as the challenge to understanding remains, Christians should participate in it vigorously and with a willingness to learn from each other. That needs to be done in the assurance that the basic issues of our faith will not be affected, that we will always be able to believe that God is Creator, Sustainer and Redeemer.

Robert VanderVennen

FETISHES/DAVE FEDDES



Work

Employees in a Detroit business office found the following important notice on their bulletin board: *The management regrets that it has come to their attention that workers dying on the job are failing to fall down. This practice must stop, as it becomes impossible to distinguish between death and the natural movement of the staff. Any employee found dead in an upright position will be dropped from the payroll.*

Someone in a New York firm, noting a casual attitude toward work, posted this message: *Some time between starting and quitting time, without infringing on lunch periods, coffee breaks, rest periods, story-telling, ticket-selling, holiday planning, and the rehashing of yesterday's television programs, we ask that each employee try to find some time for a work break. This may seem radical, but it might aid steady employment and assure regular paycheques.*

For many people, a good job is one which offers the most pay for the least effort. We pastors are not in any position to deplore such attitudes, it seems. John Stott writes: "I was travelling in South Wales when a rather drunk Communist miner entered my compartment. When he discovered I was a pastor, he treated me to a lecture (in his sing-song Welsh accent) on work: 'It's time you became productive, man; you're a parasite on the body politic.'"

In that miner's opinion, ministers rest for six days and spend one day peddling the opiate of the people. Since I, as a pastor, am "six days invisible and one day incomprehensible," who am I to write about work? In my defence, though I may lack the qualifications, it is at least the proper occasion: Labour Day (that poorly labeled Monday when few people labour) is just around the corner.

Since this article is about work, I shall stop playing around. It is simple but sinful to make career choices on the basis of a single question: "What's in it for me?" The dream job includes a generous paycheque, decent hours, good benefits, plenty of vacation time, excellent pension and early retirement. Selfish attitudes infect Christians as well as unbelievers.

Providing for my needs or those of myself and my family is one important result of working. But it is not the only thing to consider. After all, a drug smuggler makes an excellent living. The value of work is not always linked with the size of the paycheque, as Philip Yancey notes.

A journalist researching gangs in Los Angeles County came up with the following statistics on compensation:

- *A youth gang worker trying to save the lives of teenagers earned $1,100 a month.*
- *A teacher trying to educate teenagers earned $1,700 a month — slightly more than a mail carrier.*
- *A lawyer hired to deal with the legal problems of teenagers earned about $4,500 a month.*
- *A TV producer who made documentary films about teenage gangs earned $8,000 a month.*
- *A Hollywood star who killed teenage actors with a prop Uzi machine gun earned an incalculable sum.*

(Christianity Today, Aug. 12, 1988)

"Work is not primarily a thing one does to live, but the thing one lives to do," says Dorothy Sayers. Christians live to glorify God, to serve others and to use the creative powers God gives us. This vocation is much broader than the job for which we are paid, but it surely must include that job.

John Stott offers a sound Christian definition of work: "Work is the expenditure of energy (manual, mental or both) in the service of others, which brings fulfilment to the worker, benefit to the community, and glory to God."

Dave Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.

Longer Letter

Covenant without conditions

In VanderVennen's report on John Stek's lecture on "Land" (Aug. 18), the statement is made that "the gift of land promised to Abraham's descendants was conditional on their keeping the covenant requirement to walk with God and 'live by every word that comes from the mouth of the Lord.'"

The word *conditional* in this statement confuses me. In Gen. 13, God promises Abraham the land without mentioning conditions. In Gen. 15, God makes his covenant with Abraham and repeats this promise, adding the one about Abraham getting a son of his own and becoming the father of a great nation. Again no conditions are mentioned.

In Gen. 17, God confirms this covenant and gave as only condition to Abraham to have his offspring circumcised as a sign of his covenant.

In Gen. 26, God reaffirms his covenant with Isaac, and declares in one breath that he will have numerous descendants, the land and the blessing of the promised Messiah, "because Abraham obeyed and kept my requirements, commandments, decrees and laws." No condition for Isaac is mentioned.

I do not believe that God's promises were based on Abraham's own righteousness. If that were so, this would include the promise of the Messiah, and then we may as well throw our doctrine of God's grace and mercy, his unearned favour, out the window. Would we all be in big trouble!

The way I read scripture, these messages indicate to us that God's promise of land, nation and saviour was unconditional and everlasting. If I'm wrong, please show me.

Ineke Parlevliet-Brouwer
Niagara Falls, Ont.

Response:

A single sentence lifted from five lengthy lectures is obviously vulnerable to misunderstanding. Allow me to put that sentence in a larger context.

It is true that God's promises to Abram (Gen. 12) were given unconditionally — i.e., without explicit conditions. And the promise of the land was covenanted to Abram unconditionally in Gen. 15:8-21. Implicitly, of course, Abram had to believe God's promises and re-order his life accordingly — which he did by leaving his family and homeland to begin a pilgrimage of faith with God to the promised land.

Abram's faith in the promises had to (and did) express itself in a life obedient to God's directives. In Gen. 17 this obligation is brought into focus with the covenant condition of circumcision. This was more than a mere religious rite to be observed. To be circumcised *signified to be consecrated to God's service,* to God as the Lord of one's life. It called for circumcision (consecration) of the heart (Deut. 10:16; Jer. 4:4; 9:25-26).

Hence, Abraham is to "direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him" (Gen. 18:19). And Abraham must demonstrate his own obedient "fear" of God by offering up Isaac (Gen. 22, see esp. vv. 15-18).

This is also why, when God had delivered Israel out of Egypt, he did not bring them directly to Canaan but to Sinai, where he required of them to covenant with him to be his loyal and obedient people (Ex. 19-40). In this light, one must read Numbers (why the generation brought out of Egypt was condemned to die in the desert), Deuteronomy, Joshua, Judges, Samuel, and Kings — and the prophets' words as to why God exiled his people out of the promised land.

In this light one must also read the New Testament's witness to why God sent the Christ — not only to be a sacrifice for our sins but also to effect in us the "sanctification/holiness without which no one will see the Lord" (Heb. 12:14) or receive the promised inheritance.

God's call of Abram, his promises of the land, the "great nation," and the Saviour, and his redemption of his people out of Egypt were all unconditional. But enjoyment of the benefits of these gracious acts of God has always been conditional upon consecration to God expressing itself in faith lived out in obedience.

John H. Stek
Grand Rapids, Mich.

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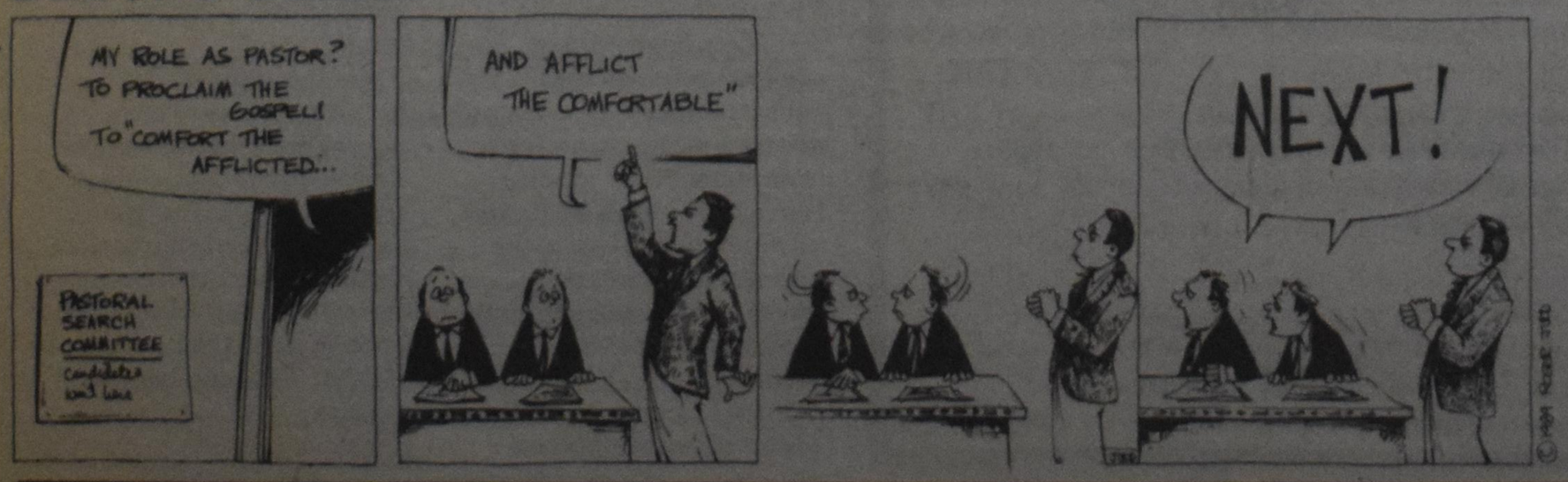
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World Evangelical Fellowship takes on World Council's theology

DEERFIELD, Ill. (WEF) — The World Evangelical Fellowship (WEF) issued a response this summer to the World Council of Church's Lima Document on Baptism, Eucharist, and the Ministry (BEM), that critiques its reliance on tradition and rejects its sacramentalist understanding of Christianity.

Because WEF is not a denomination, its 19-page response was necessarily less specific than some responses in detailed areas. But because it is made up of national and regional evangelical bodies, its response is broadly based, representing approximately 100 million Christians around the world.

"We are somewhat disquieted," the response states, "that the suggested standard for measuring BEM and our own traditions is 'the faith of the Church through the ages' and not the Holy Scriptures themselves. For the most part, the WEF constituency would gladly recognize the applicability of many individual statements in the Lima document to their own churches; virtually all would find difficulty subscribing to the whole, primarily because of the emphasis on sacramentalism which most of us find unwarranted by scripture." (Sacramentalists believe that baptism and the eucharist, or Lord's Supper, have ritual efficacy, imparting blessing or grace to the participant.)

In its preamble, the response notes that evangelicals are characterized by "emphasis on personal faith rather than the efficacy of the sacraments, acknowledgement of the supreme authority of scripture above autonomous reason or the traditions of the churches and the continuing mandate to evangelize the lost."

Direct but not strident

The response is reasoned rather than strident in tone. For each of the three Lima document sections it lists aspects evangelicals will appreciate, as well as aspects with which evangelicals will have difficulty.

On *baptism,* the response judges that "the sacramental language is not accompanied by an equally firm emphasis on the need for faith, repentance and conversion as presuppositions of baptism."

It also states that "the plea in BEM amounts to asking credobaptists [those who baptize believers only, as opposed to pedobaptists, those who baptize infants] to renounce their conviction. By thus writing off more than half of Protestants around the world, BEM becomes needlessly divisive."

On the *eucharist,* the WEF response declares, "BEM's discussion predominantly construes the Lord's Supper in terms of what we offer to God .... This construction is satisfactory neither to traditional Roman Catholics nor to evangelicals."

It continues: "BEM's strong sacramentalist emphasis and its relative silence on other views appear to marginalize non-sacramentalist understandings of the Lord's Supper."

The response also notes, "We question whether the need for faith for reception of the rite has received adequate attention in the document."

On the *ministry,* the response deplores BEM's approach to church unity in "narrow terms of the nature and role of the ordained clergy, rather than placing it in the broader context of the ministry of 'the whole people of God.'"

It suggests, "Rather than inviting non-episcopal churches 'to recover the sign of episcopal succession,' we would encourage all churches to rediscover, both in theory and practice, the exercise of various gifts by the members in the body, as the ministry of all to all."

It concludes that "BEM simply justifies an existing practice (*viz.* episcopacy), rather than subjecting it to the biblical norm and assessing its ability to serve 'adequately ... the proclamation of the apostolic faith' today."

Faith, the basis for true unity

In its conclusion, the WEF response states, "We wish to encourage [the WCC] Faith and Order [sub-unit of its programme unit on Faith and Witness] in its endeavor to focus on the substance of faith as the basis for true unity. We pray therefore that the long-range project 'Toward the Common Expression of the Apostolic Faith Today' will serve to that end. We make two suggestions:

- that in the quest for unity in faith, the scriptures function as supreme norm, and that traditions, including our own, be regarded as *interpretative* traditions — themselves subject to scripture.
- that in this project Faith and Order take into account more carefully the convictions of the millions of active believers who live and serve Christ in the context of a non-sacramentalist understanding of Christianity."

The response was immediately transmitted to the WCC Faith and Order working group for consideration at its August sessions in Budapest, Hungary.

The WEF Ecumenical Issues Study Unit which produced the response is chaired by Dr. Paul G. Schrotenboer, the former general secretary of the Reformed Ecumenical Council. The other members ar are Dr. Henri Blocher (France), Rev. Pietro Bolognesi (Italy), Dr. Donald A. Carson (USA), Rvdo. José M. Martinez (Spain), Dr. David Parker (Australia), Mr. Charles A. Tipp (Canada), Dr. George Vandervelde (Institute for Christian Studies, Canada), and Dr. Miroslav Volf (Yugoslavia).

Conspiracy of silence keeps Dead Sea Scrolls hidden, say scholars

Photo: *Jerusalem, City of Jesus*

The triangular opening in the rock face (centre) is Cave 4 of Khirbet Qumran at the northwest corner of the Dead Sea. Four hundred "Dead Sea Scrolls" were found there. Scholars suggest that Cave 4 and the now collapsed Cave 5 on its right could have served as a depository for worn-out scrolls — the Essenes' monastery was nearby. Another possibility is that the cave was a hiding place for the Essenes' sacred library before the Roman attack on the site.

JERUSALEM, Israel (EP) — Nearly 400 pieces known as the Dead Sea Scrolls, ancient scripts uncovered in a cave in 1947, have yet to be released. Scholars are demanding that they be released as soon as possible or "there is a real danger that some of the scroll fragments are deteriorating so rapidly that if the outside world cannot see them soon, it may never be able to see them." wrote Hershel Shanks, editor of the *Biblical Archeology Review,* in an article which appeared in that publication.

Research on the scrolls, which are kept at the Rockefeller Museum in Jerusalem, has been slow, admitted a member of the scroll publication team. He explained that team members, professors at various schools including Harvard Divinity School, must teach nine months out of the year and can usually only devote summers to deciphering and preparing the texts for publication.

Shanks accused the scrolls' editors of excluding others from access to the unpublished texts possibly to suppress some potentially controversial revelations. It was also charged that the editors are trying to control the interpretations of the scrolls.

A date for publishing the remaining documents, 1997, negotiated by Israel's Department of Antiquities and the editors in charge of the scrolls, is "a façade for further delay," wrote Shanks. The Israeli officials in charge are part of "the conspiracy of silence and obstruction." Shanks accused the editors of becoming "more an obstacle to publication than a source of information."

Another problem that has kept the scroll team from moving more quickly has been the condition of the scrolls, a spokesman said. The first scrolls were nearly in one piece and intact, while the scrolls currently being worked on are not as in good condition and many of them must be pieced together.

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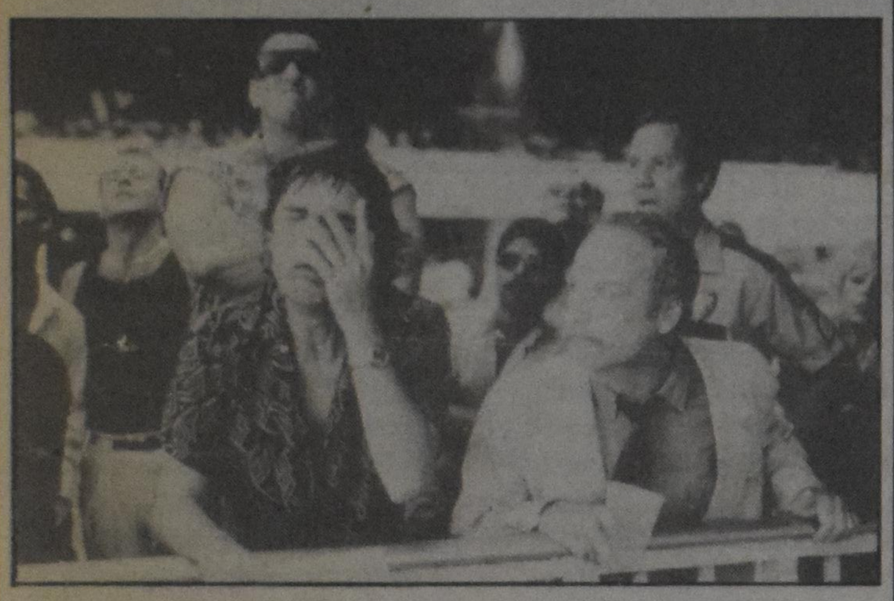
Cinema summaries

Marian Van Til

Let It Ride



Rated PG-13
Stars Richard Dreyfuss, David Johansen, Teri Garr, Allen Garfield
Directed by Joe Pytka

Let It Ride is a film about gambling. That might be apropos in the current North American social climate in which (due to government-sponsored lotteries and ever more church-sponsored bingos) gambling has gained an aura of respectability and, at the same time, is becoming a huge social problem.

This comedy, however, can't seem to decide whether it approves or disapproves of gambling. As a result, it's something of an amoral mess; it only contributes to a benign attitude towards what is for thousands a serious addiction. Richard Dreyfuss, an accomplished actor, usually knows better than to get involved with a picture like this.

Taxi driver Jay Trotter (Dreyfuss) is a gambler (he bets on horses) who has finally acknowledged that his habit is wrecking his marriage. So he and his wife make a pact in which he agrees to stay away from the track.

A "sure-thing" tip (a fixed race) makes him forget that promise. He assuages his guilt by praying every gambler's prayer: Let me win and I promise this is the last time I'll bet ....

He wants the money not for frivolous things but for all the right reasons: to help pay bills, the rent, to buy his wife a nice gift. So it's easy for him to justify his vice.

Trotter wins small on the first race. He then dumps all those winnings on an obscure horse in the second race and wins again. And again; and again. He can't lose. A magical force is at work.

That "magical force," the movie strongly and offensively suggests, is God. Trotter's prayer has been answered. As the film begins, Trotter tells his wife that he is messing up his life because God doesn't like him. Now God has changed his mind for some inexplicable reason. The film's only justification for Trotter's new-found "blessing" is his initial willingness to try to quit gambling — a reward for good (or potentially good) behaviour?

Losers, but not lovable

Presenting God as some whimsical Santa Claus in heaven is not the only offense in this film. *Let It Ride* tries to present Trotter and his track and bar companions as "lovable losers." Often we can empathize with such characters because they reflect some of our own foibles and insecurities — the comic-strip Charlie Brown, for example. But *Let It Ride* misses the mark entirely. These characters are losers, all right, but there's nothing lovable about them. They are obnoxious, selfish and incapable of true loyalty and friendship. Trotter isn't much better than the rest, though he loves his wife and remains true to her, at least physically.

The film's main problem is that it wants it both ways: it acknowledges (albeit rather lightly) gambling's devastating effects, but spends much more time glamourizing the "thrill" of betting — and winning. So when it makes a feeble attempt to satirize addictive personality types, it just doesn't work.

Ask baseball's Pete Rose how glamorous gambling is. But ask him in one of his more honest moments.

Tony Randall performs at Redeemer College

Marian Van Til

ANCASTER, Ont. — Comedian, singer and theatre and television actor Tony Randall performed at Redeemer College on July 29 at part of the Boris Brott Summer Music Festival. Randall is perhaps best known for his portrayal of Felix in the long-running television version of Neil Simon's *The Odd Couple*. Brott is conductor of the Hamilton Philharmonic Orchestra.

Randall narrated a multi-media "Beethovenfest" called "Ludwig's Life, Loves and Letters." Onto an enormous screen at the back of the stage were projected portraits of Beethoven, his ear trumpets and related images. Meanwhile, pianist Valerie Tryon played the "Pathetique" and "Tempest" sonatas, movements of four other sonatas, a set of variations, a bagatelle, a menuette, a concerto movement and — the bane of every piano student — "Für Elise."

Tryon is an associate professor of music and an artist-in-residence at McMaster University. She records extensively and has won the coveted Boise Scholarship, a scholarship from London's Royal Academy and the Frenec Liszt Medal of Honour from the Hungarian Minister of Culture.

Randall read letters to, from and about Beethoven from a script written by Richard Gale of radio station CKDS. The narration was meant to complement the music by illuminating for the audience the great composer's struggles, especially with his growing deafness and the loneliness that imposed on him.

The music endures

According to critic Hugh Fraser of the *Hamilton Spectator*, Randall's performance was not flawless. Lack of rehearsal time and familiarity with the script showed, says Fraser.

Fraser did not appreciate Randall's ad libs: "Randall performed variations upon the script by Gale and too frequently the variations rather lost the theme." He "often appeared surprised or discomfitted by such as the pronunciation of a Beethoven pupil's name and on returning to the script from a digression, often caused an entire letter or incident to fall flat." However, the accounts of the tragedy in Beethoven's life, Fraser says, were "most effective and effecting."

The music, as intended, was the high point, and according to Fraser, it was performed by Tryon "with a luminous intelligence and artistry." Fraser also gave good marks to Redeemer College for the "Beethoven torte" it provided at intermission: it was "delicious and remarkably efficiently served."

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Church

Marian Van Til, page editor

Language learning hazardous, humourous for missionaries

GRAND RAPIDS, Mich. (CRWM) — "Come, let us go down and confuse their language so they will not understand each other" (Gen. 11:7). The many peoples of the world have come a long way towards understanding one another since the famed incident at the Tower of Babel. Nevertheless, unfamiliar languages are a great source of confusion even today. For missionaries, who must spend several years studying a new language before they feel really comfortable evangelizing in foreign countries, language learning can be particularly frustrating.

Steve and Lori De Vries, church planters for Christian Reformed World Missions in the Dominican Republic, studied Spanish in Costa Rica before moving to their assigned field. Steve recalls a time when he couldn't understand a bus driver and had to simply hold out a handful of change for the driver to take a proper fee.

"The bus driver doesn't know how well I did in seminary," Steve says. "He doesn't know that I've read Plato's *Symposium* in Greek. He only knows that I am unable to count in Spanish, that I am less able to function in this society than most five-year-old children."

After such incidents, missionaries like Steve and Lori wonder how they will ever share the message of the gospel when they can't negotiate a bus fare. And the impatience becomes worse when they report to family and home churches on their progress.

"What does one write to friends and supporting churches while in language school?" Steve asks. "We have no baptisms to report; we've seen no dramatic change in the people around us; and we're just beginning to understand what's going on in the church we attend each Sunday."

Gene and Dawn Michelson, World Missions church developers in Mali, must learn the rare language Fulfulde from a teacher who speaks only Fulfulde and French. Studying a third language through a second language makes for rapidly spinning mental wheels.

"Demmba (the language helper) can't resist correcting my French as well as my Fulfulde as we go along," Dawn says. "This is distracting when my concentration is fixed on a given Fulfulde phrase. It is, however, helpful in my never-ending struggle to speak good French!"

Many missionaries overcome the struggle by laughing at their mistakes as they learn. Kurt and Vicki Selles, church developers in Taiwan, are compiling a collection of their most humorous malapropisms. For example, trying to politely deny a flattering remark, Vicki exclaimed what translates as "Jelly! Jelly!" Kurt tried to correct the comment by saying what came out as "Soy sauce! Soy sauce!"

Ultimately, of course, these missionaries and others master the languages of the lands where they work. It is then that the phrase "every tongue will confess" takes on a new meaning for them.

"It has been a delight to dig into what was initially a mere confusion of syllables and gradually resolve them into phrases and sentences filled with meaning," says Kathy VanderKloet, an administrative assistant for World Missions in Nigeria. "I've come to realize that language, too, is God's creation and gift to us. When God confused the tongues at Babel, he certainly knew what he was doing!"

Wycliffe seeking French-speaking Canadians for missionary work

Marian Van Til

CALGARY, Alta. — "Have you ever thought how much easier it would be for a missionary to go to a foreign country if he or she didn't have to learn another language?" asks Jack Newton, executive director of Wycliffe Bible Translators of Canada.

Language learning for missionaries and Bible translators is difficult, time-consuming and costly as well. When Newton was pondering that problem recently, he suddenly thought of Africa — not only of the fact that Africa contains a third of the world's known languages, but of the fact that half of those diverse languages are found in countries whose national language is French!

When Newton thought of Wycliffe translator Jacqueline Hainaut from Quebec, who had just begun her work in French-speaking Cameroon, he hit upon an idea that has become a campaign for Wycliffe of Canada: why not recruit bilingual Canadians who already know French?

In an August 18 letter to Wycliffe supporters, Newton says, "I believe there are other Jackies out there — French-speakers who are available for the task of Bible translation in French-speaking Africa!" If Wycliffe develops the necessary materials, Newton feels the organization can "reach and encourage French Canadians to become involved in [its] Bible translation team."

Steps to attract French-speaking translators have already been taken: Wycliffe's film "The Good Seed" which helps tell the story of Bible translating has been translated for French audiences; a French newsletter is published bi-monthly; some Wycliffe brochures are now appearing in French; a Wycliffe representative is working in Quebec; and French-speaking Canadians can take initial linguistic training in France.

Wycliffe's current campaign is aimed at collecting donations for the production of a French-language promotional video "to educate, encourage and challenge our French-speaking brothers and sisters to consider their involvement in getting the scriptures to all peoples," writes Newton. The video will cost $8,338 to produce.

Lausanne II affirms evangelical principles, creates little new directions

MANILA, Philippines (REC) — Over 4000 evangelicals from 190 nations in the world met here recently to discuss evangelism and mission for the next decade. The congress, which is the successor to the Lausanne Congress of 1974 in Switzerland, met for 10 days to assess the many dimensions of mission. About 400 seminars on various aspects of mission were organized for participants.

The conference was organized around the theme: Bringing the whole gospel from the whole Church to the whole world. The emphasis, however, was on how to reach the whole world.

A draft testimony, which became known as the Manila Manifesto, was presented to the gathering on the second day by John Stott. Stott, a leading English evangelical, was the primary author of the Lausanne Covenant, adopted at the first Lausanne Congress. Delegates were given several days to respond after which a final draft was made.

The challenge to bring the whole gospel may not have been met in the congress, some observers felt. The proclamation of the gospel and the uniqueness of the saving work of Christ were heavily emphasized. But there was less emphasis on the social dimensions of the proclamation of the gospel.

The poor of the world surely received attention. The growing field of urban missions brought to light the fact that there could be no effective urban mission without addressing the poverty in most of the world's large cities. Roger Greenway of Christian Reformed World Ministries said that urbanization is to some extent even created by poverty, where some are being forced to be economic refugees in their own lands. Paul Schrotenboer, former general secretary of the Reformed Ecumenical Council, observed that despite this attention to the poor, there was almost no talk of oppression nor of the social structures that lead to poverty.

Representation of the whole church was questionable. Participation of Roman Catholics and the Orthodox was limited to a few observers. Indeed, an unofficial Latin American group issued a statement regretting that the congress treated the Catholic Church "as though it weren't Christian." Local Catholics rejected an invitation to attend the gathering. Instead, Cardinal Jaime Sin of Manila asked Catholics to attend a national day of prayer. The Philippine Catholic community expressed resentment of evangelical mission in their midst. However, the Lausanne Congress did take some steps to reduce tensions. J. van Butselaar of the Netherlands Mission Council commented that the sharp words about the World Council of Churches and the Roman Catholic Church were removed from the original draft of the manifesto.

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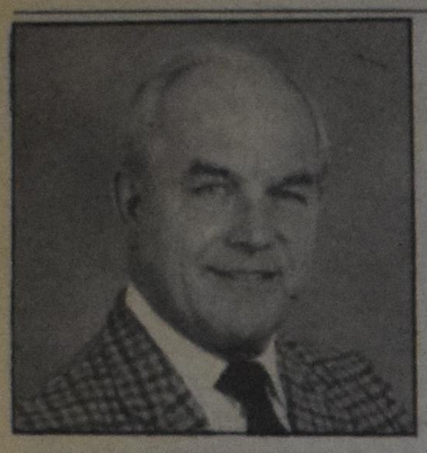
ICS

Christian Reformed Church sends 26 new missionaries

After three weeks of orientation in July and August, a group of 26 new missionaries was ready to leave for work in Africa, Asia and Latin America. New missionaries include from left to right, front row: Dan and Pat Vanden Hoek, with Tony, (Haiti), Rich and Lynne Thompson, with Noah, (Mexico), James and Hilda Visser (Honduras), Gary and Pam Van Veen (Dominican Republic), Darryl and Donna Mortensen (Sierra Leone); second and third rows: Ernest and Elizabeth Langendoen (Central America), Brenda Vander Schuur (Guinea), Connie Cruise (Liberia), Harold and Elsbeth Kallemeyn (France), Lauren Tanis (Philippines), Marcia Genzink (Dominican Republic), John and Linda Gunnison (Mali), Kent and Kathleen Van Til (Central America), David and Joyce Campbell (Guinea), and Ron and Michelle Ravensbergen (Central America).

Photo: courtesy CRWM

See story, LANGENDOENS, p. 9.



Canadian Church Scene

Jacob Kuntz

Where we've been, where we're going

Canada Day reflections

The celebration of Canada Day 1989 was, for some editors of church papers, reason to reflect on the meaning of this day: Where did we come from? Where are we going? On which principles was our nation founded — and what is the route we are taking today? In The *Catholic Register* of July 1 we find these lines:

Canada Day is an opportunity not only to celebrate Canada, but to reflect on its history and heritage. Perhaps no single phrase evokes these better than our nation's motto, *a mari usque ad mare* — "From sea to sea."

Joseph Pope, Canada's undersecretary of state, told his diary in 1921 that the motto was "an original suggestion of my own." The *Canadian Encyclopedia*, which records this remark, notes that Pope did propose the motto to the committee studying a new coat of arms, but suggests the credit should be shared.

Initial recognition goes to Samuel Leonard Tilley, the Father of Confederation who proposed the term "dominion" to describe the new country. The word appears in the King James version of Ps. 72:18: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." This prompted Rev. George Monro Grant to suggest "from sea to sea" as our national motto. From the Latin of the same verse, Joseph Pope drew *a mari usque ad mare*.

The choice of motto for the Arms of Canada was given royal approval by King George V in May 1921 — a happy triumph over the competing and lacklustre suggestion of "In memory, in hope."

Reference to Psalm 72 for inspiration tells us something about the faith and the vision of those who guided Canada in its early days.

But the standard presented in Psalm 72 does not allow us to be wholly satisfied with contemporary Canada. The dominion — the rule — of God clearly does not hold sway in cities where the homeless are essentially viewed as problems rather than people. His rule is not seen in hospitals and clinics which dispose of unwanted lives through abortion.

Canada Day 1989: a day to celebrate, but also to recommit ourselves to the principles on which this land was founded and which must form the basis for our vision of its future.

The tyranny of the young

In the *War Cry* of July 8 the attention of the readers is called to the fact that in our society the generation of the young has so much power. They have not learned to say No. Everyone caters to their wishes. They get what they want and are strangers to a self-denying lifestyle.

The brainwashing starts early. It is evident in a restaurant where there is a row of highchairs. Each has a plastic bib with the large words "The boss." The conditioning continues as the child early learns how to use the piercing scream and the temper tantrum to blackmail adults.

School is little help, as the curriculum is child-appeasing, with the whim of a person too young to have life experience demanding and receiving concessions from adults who know better. At home there is no denial of the children. They get what they want: TV programs, toys, food, sleep and all on their terms. And if they meet resistance from a parent, they know what tactics to use to get their own way. The parents do not deny the kids; the kids do not deny themselves.

Governments and professional do-gooders also know where the real power lies, as — wreathed in sentimentality and unrealistic ideas of childhood innocence — they say that gangs of young people have every right to hang out in shopping malls, even though shopkeepers and customers are often justifiably intimidated by them.

And when it comes to sex, who would dare to say the two-letter word — No — to the young people who have never been denied anything in their lives? Instead of telling the truth and letting the kids know that sex is wrong and sex can kill — under certain circumstances — there is talk of putting condom machines in schools so that self-centred and self-indulgent young people with their sex drive at its most powerful can continue saying yes when they should be learning to say no. The evidence of adult cowardice stares us in the face daily.

What happens when two "bosses" marry, when two young people who have their every whim catered to all their lives, decide to join their lives in matrimony? Where have they ever learned about mutual submission, self-giving love, and the willingness to say no to oneself so that harmony may prevail? Many of these young people, who have been the boss ever since they drew their first breath, cannot change the patterns of a lifetime, and the divorce lawyers get richer as one-parent families increase.

And what happens when people who have never applied the two-letter word to themselves grow older, when the time comes for them to die?

Church growth

Mennonite churches (like some Reformed churches) are participating in the church-growth movement and have set goals which they hope to reach by the end of this century. The *Mennonite Brethren Herald* of July 7 tells of the vision for the MB churches of North America: to grow by three per cent per year, to about 36,000 members by the year 2000. A commitment to prayer should accompany this effort.

In the *Mennonite Reporter* of July 10, pastor Arthur Boers has some critical remarks about this business of church growth and its methods. From his article we quote the following passages:

These days, the customer is always right and church shopping is common. Church shoppers, looking for bargains, treat congregations with the same disdain given to any shopkeeper. It's our own fault. We transform Christ into a commodity; we should change the hymn "Christ our Cornerstone" to "Christ our Cornerstore."

Churches compete with each other, contending not for lost souls but to lure the converted. The result: the decline of small congregations and the erosion of neighbourhood evangelism.

In competition for clients (oops ... members), churches cater to consumer whims. People do not seek centres of service and evangelism, but attend where they are served. Superchurches give the most bang (professional child care, stirring services, rousing choirs) for one's buck.

Selfishness undergirds such comparison shopping: "What do I get out of it? What's in it for me?" Small churches give little return for one's investment.

The church growth school gives suggestions about luring people into church. In the telemarketing approach, a church makes thousands of formula phone calls. This is deemed successful if newcomers then visit.

But I am mightily tired of telephone solicitations for everything from insurance to home renovations. I never buy anything (let alone anything important) on the phone, nor would I discuss weighty matters with an anonymously saccharine voice engaging in instant intimacy.

Success stories about telephone solicitation overlook the cost of such a method: demeaning the gospel with intrusive exploitation.

Church growth advocates see effectiveness as quick numerical growth. But they don't measure how many are turned away from the gospel.

Churches are not markets. God is not for sale.

Rev. Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

Langendoens answer God's call to Latin America

GRAND RAPIDS, Mich. (CRWM) — While in his early 20s, Ernest Langendoen began to question the values in his life and realized that the world was much bigger than what he saw around him. About the same time he developed an interest in Latin America, which he considers a part of the Lord's calling. "Through it all I see the Lord putting me in the right direction," Ernie says. "I was two years into college when I changed my major and decided to study specifically for the ministry."

This past June, Ernie, a native of St. Catharines, Ont., married Elizabeth ("Betsy") Doeppe, whose parents served as missionaries in Brazil and currently work in Guatemala. Because of her early exposure to missions, Betsy shares Ernie's interest in Latin America. "When I was living there I saw the need for the people to know the Lord," Betsy says. "Now I want to help these people grow in the Lord."

The Langendoens left in August for Costa Rica where they will be in language school for about a year. After this period of study they will work for Christian Reformed World Missions as church developers either in Costa Rica or Honduras, depending on specific needs at that time.

Ernie has a Bachelor of Christian Studies degree from Redeemer College and received a master's in missiology from Calvin Seminary this past spring — the second graduate of this relatively new program at Calvin. Betsy, who grew up in Brazil, studied at Wheaton College from 1978 to 1982. She has attended Calvin Seminary since 1987, where she met Ernie, but will not graduate because of their missionary appointment.

Ernie and Betsy look forward to beginning their work after completing language school. They quote Romans 1:16 as their theme: "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes ...."

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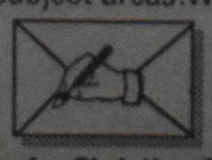

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ICS

The school on wheels

Dick Roorda

On the front page of the June 9 issue of *Calvinist Contact* a picture appeared in connection with an article on rural education. There is a fascinating story behind that picture.

The picture shows the interior of a school — a converted colony car — in which Fred Sloman taught for 39 years. This was one of seven such railway cars which provided education to children in Northern Ontario between 1926 and the early 1960s.

Each "school" covered a certain length of track, stopping at a number of designated sidings where it would stay for four or five days. Whoever lived within walking, canoeing or dogsledding distance would attend school, with homework to last until the next time, maybe a month later. The students were mostly children of miners, railway workers and trappers, with some Indian children. Many were immigrant children.

In 1926, Fred Sloman and his wife, Cela, with their baby, headed for a 148-mile stretch of track between Capreol (just north of Sudbury) and Foleyet. This was to be a six-month experiment "reaching and teaching the isolated children of the north." As it turned out, it lasted for 39 years.

The converted car housed both school room and living quarters for the teacher and his family. Sloman taught all subjects in all grades from Grade 1 to Grade 13. He usually had around 10 students at any one time. Meanwhile, his family eventually grew to five, and in 1940 he asked for a larger car. This is the one in the picture in *Calvinist Contact*.

Monotonous bingo

During the times that the car was on location, it became the social centre for the area in the evenings. The North could be very lonely and the monthly visit of the school car was an important event for both parents and children. Bingo games (about which Fred had the following opinion: "A thousand curses on the man who invented the monotonous game of bingo — and a thousand blessings") were popular with both old and young. Crokinole was another popular game.

Christmas was held five to six times a year, once at each stop. Fred even taught adults English at night if necessary. Cela was equally involved. She helped new Canadians write letters or order from the Eaton's catalogue, and taught them sewing and hygiene. During their 39 years spent there, Cela and Fred's lives were completely dedicated to the people of the North.

During the Depression years the car was never locked and a light was always kept burning. Hobos were never turned away; Cela would feed them and mend their clothing if necessary. Not only were transients welcomed, but royalty as well. In 1939, King George and his wife Elizabeth visited the Slomans on their Canadian tour. Other important dignitaries visited the car, too.

Fred's teaching methods had to be very versatile. In the limited world of the North, he had to use many visual and concrete teaching aids and his school room was filled with these. Since the car was on a main line going west, his lessons (and the family's sleep) would be punctuated by the frequent passing of trains.

Intangible rewards

A number of his students received scholastic recognition, but when asked about his greatest reward he related the following: "... A 14-year-old lad came to school for Grade 1 and stayed until he was 14-and-a-half. Saying goodbye he lingered, and looking from a window at the rain said, 'Jeez, it's good to get education. Used to be if you had to do something like, say, go back to the lake for the cow, or cut some wood, it took hours and hours to do it. Now if you do some rotten job like that, you get to thinking of what makes the clouds or looking at a bug, or seeing how rocks are in layers and just things like that. The first thing you know it's time to quit work and you don't know you're tired or fed up.'"

After Fred's retirement in 1965, the school car was "lost." It was discovered in 1982 in very sad shape. It was bought by the town of Clinton, Ont., and placed in Sloman Park on the banks of the Bayfield River, not far from the Slomans' summer home where, until her passing this summer, Cela Sloman still lived. The car is being restored as a museum and is open to visitors during the summer months. Last year, the Blyth Festival produced a play based on the life of the Slomans in the school on wheels, called *Fires in the Night*.

Active all her life

Fred predeceased his wife in 1973 after spending some time in hospitals due to a paralytic stroke. Cela remained active all her life, especially since the arrival in Clinton of her former home on wheels. In 1984, she received The Order of Canada for her part in bringing light and laughter to the north. She kept up correspondence with her many friends throughout Canada and elsewhere. At age 92, this summer, she began using a computer because of a broken wrist which made normal typing difficult.

On the wall of the living quarters of the school on wheels hangs Cela Sloman's sewing cabinet. On its doors are painted the words of and pictures about the following verse:

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Dick Roorda is a teacher who lives in Clinton, Ont. He is one of the directors of the board of School on Wheels No. 15089.

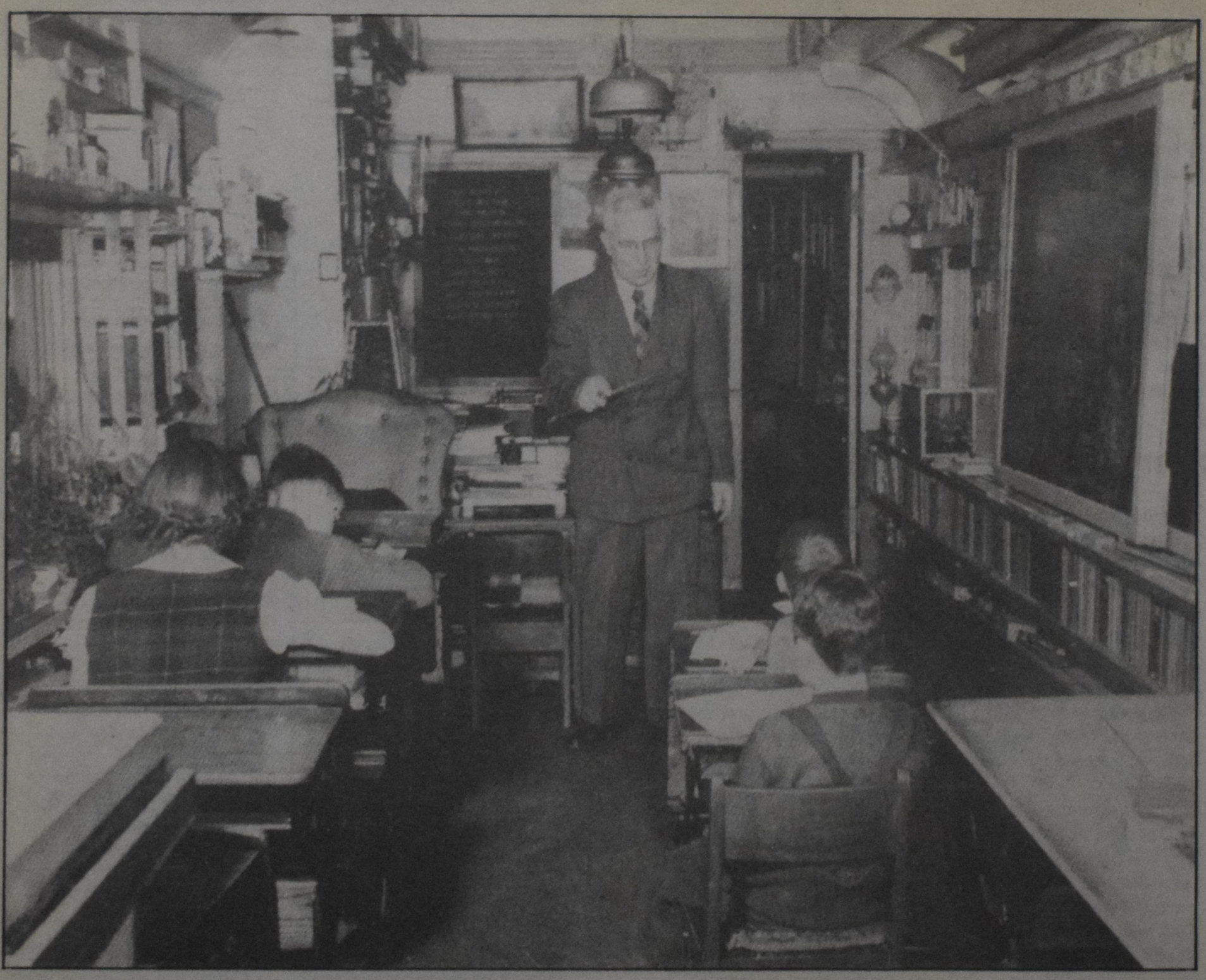


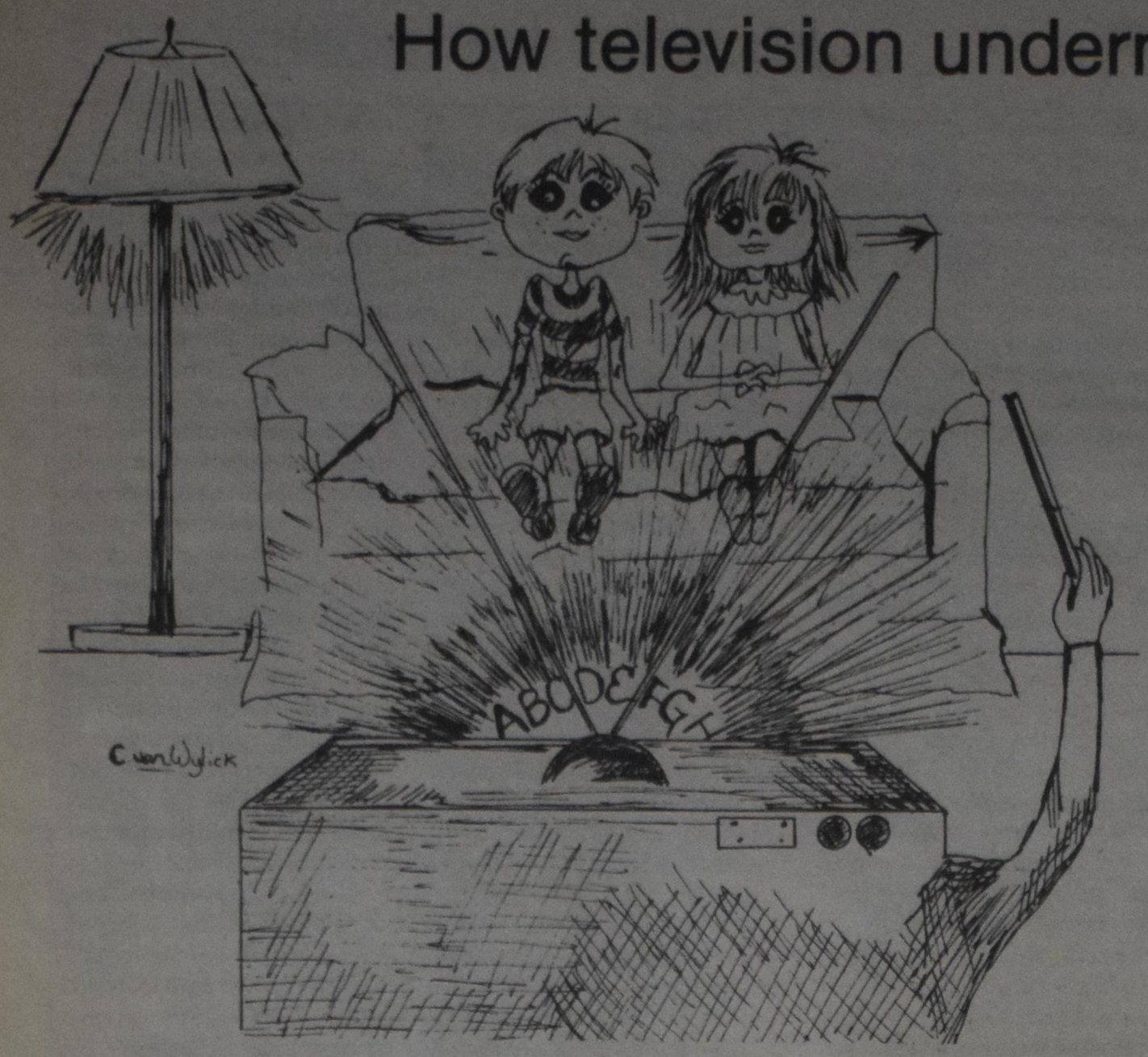
Photo: *School on Wheels*
Fred Sloman instructs his students.

Feature

Photo: *School on Wheels*
Fred and Cela Sloman with students at Kukatush.

Photo: *School on Wheels*
Daughter Margaret Sloman remembers that her father believed in frequent recesses. "Airing out," he called them.

How television undermines schooling



Robert W. Bruinsma

When the children's program "Sesame Street" was introduced in 1969 it was hailed as a great educational innovation because it used the most sophisticated media techniques to help young children prepare for starting school. The format was taken from successful TV commercials, and everybody knows how kids love commercials. Sesame Street would hook kids on learning and set them up to enjoy school because they could see that education is fun.

But that's not the way things turned out. The effect of "Sesame Street," and television generally, on children's experience of formal schooling has been studied in great depth by Neil Postman, who has written a number of important books on the subject. I will relate a number of Postman's conclusions so that we can all better understand the relation between television and schooling.

What has happened, says Postman, is that "Sesame Street" encourages children to love school only if school is like "Sesame Street." That means, to put it more sharply, that "Sesame Street" *undermines* what the traditional idea of schooling represents.

That is not to say that "Sesame Street" is not educational. It is indeed, but it promotes a very particular orientation towards learning. It is a style that is hostile to book-learning and to its handmaiden, school-learning. Educational television programs like "Sesame Street" do not encourage children to love school or anything about school, but rather it encourages them to love television. Certainly "Sesame Street" teaches young children a great deal about letters and numbers, but at the same time it infects them with a love for a certain style of learning, a stye which is just the opposite of learning from print, which is still the chief mode of school instruction.

TV is a curriculum

Postman says it is important to realize that television is a *curriculum,* which he defines as "a specially constructed information system whose purpose is to influence, teach, train or cultivate the mind and character of youth." By its power to control the time, attention and thinking habits of youth, television has gained the power to control their education.

TV is hostile to reading and school learning because it has convinced us that teaching and entertaining are inseparable. Of course education needs to be interesting, but it does require a certain amount of sweat; there are often sequences and disciplined steps to learning, and the pleasures of learning sometimes must come later rather than right now. Postman gives a baker's dozen ways in which TV is explicitly hostile to educational values as they come to expression in schooling, outlining the curriculum of TV versus the curriculum of schooling:

1. *Time with TV vs. time with schooling*. North American youth on average spend 15,000 hours watching TV during the years when they are spending 12,000 hours in school from kindergarten through Grade 12.

2. *Loose pieces vs. connectedness*. Every TV program must be a complete package in itself. No previous knowledge is required. TV is a non-graded curriculum without a hint that learning is hierarchical. It undermines the idea that sequence and continuity have anything to do with thought itself.

3. *No perplexity vs. perplexity*. A perplexed TV watcher turns to another channel, thereby lowering the ratings. TV requires that nothing be remembered, studied, applied or — worst of all — endured. It assumes that all information can be made immediately accessible, since the pleasure and contentment of the viewer, rather than learning, is paramount. One can also say that TV is inherently attention-centred while school is inherently content-centred. TV has no other goal than to keep your attention. TV first selects ways to attract interest and then shapes content to fit that aim, while school selects its subject matter first and then tries to find ways to attract interest in it.

4. *Non-punitive vs. punitive*. To a considerable extent school, like life itself, is a penalty-laden curriculum. Not so TV. There is no penalty for not attending your TV lessons, and none is needed.

5. *Pictures vs. words*. TV is based on pictures, whereas the school prizes words. Pictures are concrete, unique and cannot be paraphrased. Words are abstract and at considerable distance from concrete reality. In fact, words are not really representations of reality but are representations of *ideas* about reality. Words are of a different order of abstraction than are pictures and require an entirely different mode of intellectual activity for their mastery and use. To the extent that TV takes the place of the book, civilization will begin to lose the ability to conceptualize in language.

6. *Feeling vs. thinking*. TV appeals directly to the emotions and largely unreflective response, while school requires sophisticated thinking about digital symbols (words). Pictures on TV evoke feelings, but feelings, like those aroused by seeing a McDonald's commercial, are neither true nor false. Words like true and false do not fit pictures, but they are essential to schooling, which deals with a totally different universe of symbolism than TV pictures.

7. *Story vs. reasoned discussion*. Nothing kills TV faster than discussion or logical argument. TV always takes the form of storytelling by means of dynamic images supported by music, and thus is inherently moralistic and value-laden. Reasoned discussion or exposition, on the other hand, work through definition, assertion, explication and analysis, which are less value-laden.

8. *Present orientation vs. future orientation*. The present tense rules television. Our immediate response is all there is. But schooling has always had a strong orientation toward the future, in the sense that some things require hard work before they can be achieved and some things are in fact worth waiting for.

9. *Random vs. planned and coherent*. There is little connection between one TV show and the next, or between a show and its commercials. There is no chronology, theme or connection, as there is, for example, in the study of history, literature or math. A school curriculum always tries to proceed from some organizing principle. The TV window, however, is fragmented, without structure.

10. *Individual vs. community*. TV is centred on the individual, while school learning is community-centred in the classroom and neighbourhood.

11. *Personalities vs. ideas*. On TV, the human personality is stronger than ideas. For example, many people choose a news channel on the basis of the personalities of the newscasters rather than on the accuracy of the news. The book leads to the dominance of the mind, while TV leads to the dominance of the personality.

12. *Authoritarian vs. interactive*. On TV, information can move in one direction only and is therefore authoritarian. School makes possible discussion and interaction, including challenges to ideas the teacher presents.

13. *Childhood-destroying vs. childhood-affirming*. Childhood is a time of sheltering from adult knowledge and protection from adult responsibility. TV obliterates the difference between child and adult, hurrying children into adulthood. School, on the other hand, affirms that there is adult knowledge not yet available to the child, and adult ways different from childhood ways, but then it also assists children in moving to adulthood.

What can be done?

Television is not going to go away. Reducing the amount of time children (and adults) watch TV is part of the solution, especially for Christians who are encouraged to think about and spend time on "whatsoever things are true, lovely, beautiful, gracious and peaceable" (Phil. 4:8). There is not a great deal of that on TV.

But the time we and our children spend watching TV is not the main problem, and the solution does not rest entirely on shutting off the tube. The solution must be based more on *how* we watch TV. Schools, also elementary schools, should help us learn how to watch TV. We should be alert to the differences between pictures and words, and between stories and ideas. We must, for example, carefully understand the appropriate place of entertainment in our lives and the limits that are appropriate for it.

Neil Postman says that there is much truth to the phrase coined by Marshall McLuhan, "The medium is the message." He also calls us to attend to the second commandment of the law regarding images, and to the fact that God exists in the word and through the word.

Those of us who have a conception of the Word Made Flesh need to realize that forms of media favour particular kinds of content and therefore are capable of taking command of a culture. When the command from a medium seems too much at variance with what that Word commands, we do well to heed the words of latter-day commentators like Neil Postman.

Robert W. Bruinsma is associate professor of education at The King's College, Edmonton, Alta.

Newfoundland Catholic Church in crisis

Paul De Groot

Newfoundland's Catholic Church was founded on the piety of Irish immigrants who worked as fishermen, labourers and indentured servants to Newfoundland's English elite.

Professor Hans-Paul Rollman of Memorial University's religious studies department credits the church with creating Newfoundland. It pushed for "responsible government" for the British colony. The church formed the Liberal Party in Newfoundland and for decades, local bishops chose the party's candidates.

Its influence continues today in Newfoundland's extensive Catholic school system.

In the tiny fishing villages which bead Newfoundland's glacier-scoured shoreline, the church has a particularly powerful presence.

Among the poor, often illiterate fisherfolk, the Catholic priest was a paragon of education and wisdom. He dispensed charity, settled disputes, acted on behalf of God.

Newfoundland novelist Wayne Johnston describes a traditional Newfoundland Catholic priest as a man who "asked nothing but absolute subservience, to him and, for those ... who recognized the distinction, to God."

Newfoundlanders are beginning to make the distinction. The Catholic Church has been not merely damaged, but shattered. Many say it will never recover.

Cynicism has set in, particularly among younger Catholics. The people who were telling Catholics to respect the church's teachings on divorce, birth control and other subjects "were doing the most atrocious things themselves," says Terry Bishop-Stirling, a young historian at Memorial University in St. John's.

"The money we put in collection plates was being used to buy drugs to seduce boys."

Her teenaged nephews and nieces have given up church entirely.

"They tell their parents, 'Don't even call us on Sunday morning.'"

One long and loyal member, who has never tolerated the slightest criticism of the church, told her daughter recently that she would never again go to confession.

"For my mother, that's revolutionary," the daughter says.

Catholic school children ask their teachers if it is all right to shake the hand of a priest.

When Father Bill Browne of St. John's visited a parishioner in hospital recently, she told him bluntly: "I don't believe anymore."

The reaction of many Newfoundlanders is emotional, visceral, at times irrational.

Passers-by recently scowled at a priest who walked through a mall, a small boy in tow. The priest was an Anglican, the boy his son.

Another Anglican priest greeted two children at a wedding with a pat on the head.

"You stay away from my children," their mother yelled.

★★★★

The church has always been behind them when Newfoundlanders grieved. But when the church caused the grief, Newfoundland Catholics got no comfort.

Many feel the church's failure now is a betrayal almost as great as the offences themselves.

Clerical enemy number one is Archbishop Alphonsus Liguori Penney, 65, a mild-mannered St. John's native who has spent his 40-year priestly career in Newfoundland.

"It was the archbishop's duty to come down here and say, 'One of my people has betrayed you and has betrayed me,'" one man said in a radio interview.

"He would then have the good will of the people and the people would know that he cared. But he's locked up in his ivory tower. You couldn't get in touch with him. He just completely ignored us. It was our problem. It was our children."

A woman, whose son was with Hickey the night before he was arrested, blames the archbishop for not acting sooner. Social services workers had informed the archbishop a month earlier that Hickey was under investigation.

"If Penney had taken Hickey out of circulation then, it would have been one less time my son was molested," she told a radio reporter.

"You can't go through the sleepless nights and the tears and the heartache, have the heart wrung out of you, and then be rebuffed by your church."

The Knights of Columbus, a Catholic men's organization which in most dioceses offers uncritical endorsement for anything blessed by the bishop, announced recently that it was withdrawing its support for Penney.

Penney has given no interviews for months. Molloy says the archbishop was in a difficult situation. Hickey initially pleaded not guilty to the charges. Action by the archbishop could have been interpreted as a concession of guilt before the courts had found Hickey guilty.

Newfoundland Catholics are divided on Penney's responsibility. Some believe he had heard rumours about Hickey, about John Corrigan (convicted in December on seven counts), about the others who have been charged, and did not act.

Others say Penney is merely a weak leader who did not know what was going on and who has been paralyzed by the crisis.

"I think he's still in a state of shock," says a church official from Ottawa who recently spoke with Penney.

Bobbie Boland, a Catholic social activist, says Penney is a prayerful man who failed to act courageously.

"There has been far too much legalistic posturing and not enough pastoring. [Penny functioned as though] nothing could be done to care for people until the courts had dealt with it."

"That was a big mistake. [The church was] continually placing in the civil arena issues which people are facing in their spirituality and faith."

Eventually, Penney appointed a commission to look into the whole question. Some say the commission will only deflect and absorb direct criticism. But many say commission members — including a former Newfoundland lieutenant-governor, a pediatrician, a psychiatric social worker, and the head of the university's philosophy department — would not risk their reputations on a whitewash.

The commission held its first three public hearings in June, visiting parishes where Hickey and Corrigan had served. The hearings revealed the depth of anger. At one point, many observers believed, a crowd in Pouch Cove was on the verge of marching on the bishop's residence in St. John's.

The commission's report is expected by the end of the year.

"We can't take any longer than that," says commission member John Scott. Newfoundlanders are already upset that, after holding three public meetings, the commission decided not to hold any more until the fall.

★★★★

Archbishop Penney said he was "astonished" at the anger. To many, the comment was further evidence that the archbishop is out of touch.

His resignation is at the top of what most Newfoundland Catholics are asking of the church.

Penney is not hated, but many feel he has chosen to protect his institution rather than care for people.

Beyond Penney's resignation, Newfoundlanders are divided. Some want the church restored to its former position of pride and power, once it has purged itself.

But others say pride and power are the problem. They want a church vastly different from the one they had before.

Parish finances, often run out of the priest's pocket with no accountability to the people who contribute, must be open, say many.

The selection of priests for parishes should be open.

"I've heard our church will become part of a city parish," says Terry Bishop-Stirling. "But I haven't heard that in a parish meeting. We haven't been asked about it, and it hasn't been explained to us. It would make a difference to me if I could go to a meeting about who the next priest or the next bishop would be."

The church will have to earn back the respect it has lost.

"Priests are not on pedestals now," says Molloy. "They will have to prove their merit."

Many people want married priests. Although experts say celibacy is not a cause of pedophilia, many priests are lonely men with secret private lives. A wife and family would resolve the loneliness and create private accountability.

Most of all, they want respect.

Says Bishop-Stirling: "They want us to go to confession and tell us everything about ourselves, and respect them. Now, we want them to tell us everything about themselves and to respect us."

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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Living in a culture of technology: a reading-tutorial course
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Instructor: *Robert Hudspith*, Lecturer in Engineering, McMaster University, Hamilton.

Arts and Communications 1620
An introduction to aesthetics and understanding art
How to hear a poem, how to view a painting or sculpture, how to read a short story, how to make theatre-going more worthwhile: direct confrontation with artworks.

Instructor: *Calvin Seerveld*, Senior Member in Aesthetics.

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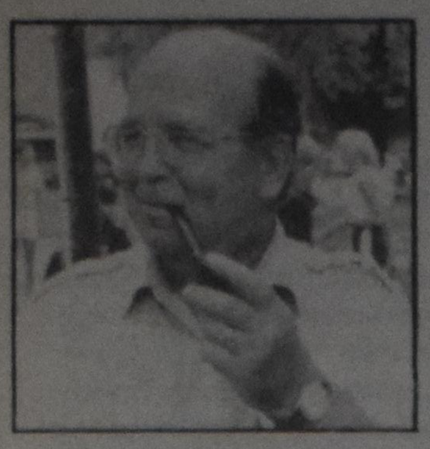

Comment with a wink

Peak experiences

Herman de Jong

We just came back from a trip to the Netherlands during which we exchanged houses with a Dutch family — we lived in their house in Holland while they lived in ours here. For us it's *the* way to go.

Our vacation home was three blocks away from the flat where my 87-year-old mother lives. (An amazing coincidence!) Mother saw the hand of the Lord in it. She *so* loved it when we came for morning coffee or afternoon tea. And, of course, we had to have dinner with her every so often. Her small apartment-sized refrigerator bulged with things she knew I liked: *krentjebrij, makreel, lekkerbekjes* and the like. Even though her son, at middle age, is well-endowed around the midriff, he was still that little boy who needed to grow, grow, grow! Luckily, I had a wiser woman with me ...

We often walked or biked to her flat. From her ninth-floor window she could see us coming. We would phone her beforehand, but often we would lose our way in the subdivision's maze of bicycle and walking paths. We'd stop at the large sandboxes for toddlers and the playgrounds for older kids. In Holland, subdivisions are designed by city architects. Even the greenery is included in their plans. It's about time that Canadian city planners traveled abroad to pick up some ideas.

Besides visiting Mother, we did many other things. Were it not for the day-by-day photo punctuation in our albums, everything would now seem blurred in my mind. Yet, there were peak experiences — events of such magnitude that they will one year from now spur us on to go once again to that strange little country of *bekrompenheid* and freedom, order and chaos, free thinkers and the most narrow-minded fundamentalists; to walk once more along streets where city buses scrape the store windows with their mirrors when they have to pass each other; where the cow population wins out over the people population; where you are privileged to take the sweet smell of manure to bed with you after a long travelling day; where you move from one civilization to the next at village boundaries; where cobblestones suddenly change into the smoothest asphalt roads in the world; where you find a finely tuned equilibrium between one third of the population at work and two-thirds at rest. Had I never come to my beloved Canada, had I stayed in Holland as a teacher and experienced the same back problems as here, I would have joined that two-third segment five years ago. Imagine so much time freed up to write stories, to play the organ ...

A peak experience? St. John's Cathedral at 's Hertogenbosch. We're standing in the chapel where people kneel to pray and offer candles for their departed ones. It's very quiet here after the *gezelligheid* of the Lieve Vrouwe Plein where we sat on a terrace and had coffee (half the size at four times the price of a Tim Horton cup). It's after six and the main sanctuary is locked. What a pity! But then the organ begins to play. It's not the tinkling, shiny, precise sound of a North Netherlands Schnitger organ, but the thick, sonorous swelling rumble of a Romantic organ. Large blocks of chords soar through pillars, bounce off the arched ceilings, and suddenly there are goose pimples on my arms and I feel tears burning in my eyes. Who can doubt the existence of a Creator God, when a murmur of prayers rises to heaven on music so exulting that even this large cathedral seems too small to contain it?

Another peak experience: Terschelling. My Dad was born here. Every summer holiday he took his family to *his* Skilge, his wonderfully endearing island. On sunny days with Cupido's bus to the North Sea beach at Midsland. Whenever I visit the country of my birth, I just can't skip Terschelling. But it was always too cold, too cloudy or too windy to go to the one-kilometre-wide beach. But this time we were lucky. Around noon the sun had eaten up the clouds. And I said, "Let's go, go, go!" On our rented bikes we raced along the dune path to the beach where some 50 years ago my father and mother and five children had enjoyed the sun, the swell of large waves and, far away, the dunes shimmering in the trembling haze of the glorious sun. And here I was, with my wife and two of our seven children trudging through loose and packed white sand to the exact same spot which had etched itself in my mind as a sharp Canon photograph. Nothing had changed. Families still dug holes in the sand to find shelter from the North Sea wind which would be stronger in the late afternoon. People let themselves be thrown about in the white-capped waves. A blue policeman on a brown horse passed by. The tinkle of an ice cream cart; even the *ijsjes* hadn't changed: a slice between two wafers. The people seemed the same, except for some topless young maidens who caused my son and myself to stare straight ahead to search for boats sailing on the horizon. As I made a sand pillow for my head, the sameness, the harmony of it all kept me awake for awhile. It was a peak experience!

Life is often dreary and dull. We make it so. We can create peak experiences daily or weekly, and taste the lingering thought of it with pleasure and deepest thankfulness to our God who has surrounded us with such a wonderful and exciting world.

Herman de Jong lives in Jordan Station, Ont.

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Christianity and politics: foundations and issues
This course will examine the particular role of politics and the law in God's world and consider how we can biblically understand the major trends of modern life.
Instructor: *Paul Marshall*, Senior Member in Political Theory. **Tuesdays, 7 to 10 p.m.**

Education 1580
Philosophical issues in Christian educational thought
Recent contributions to philosophy of education by thinkers representing a variety of Christian traditions will be critically analyzed.
Instructor: *Harry Fernhout*, Senior Member in Philosophy of Education.
Wednesdays, 7 to 10 p.m.

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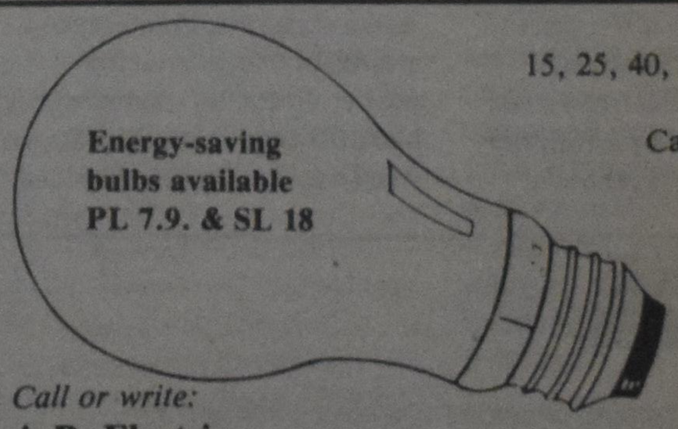

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Tena

Jennie Visser

I think Tena has Alzheimer's, though I have never really inquired whether that's what has caused her deterioration. Others in the hall are worse off than she, but in any case, the institution where she lodges is an exceptional place for care, in my estimation. I convey this to the nurses every once in a while. They just smile in response.

Tena spots me coming down the hall. I'm tall, so she recognizes me as her visitor and makes raucous noises to welcome me. She is elated to see me. She twists and turns, babbles and bangs her hand on the wooden desk top of her wheelchair to express her feelings. She grins toothlessly as I caress her bony frame.

Her noises are not always pleasant, and her gyrations and hand movements sometimes show hostility. It seems that her spirit is capsulated and is seeking release.

Tena waits for me to feed her a banana. We church women take turns visiting her every day, feeding her bananas while we chat. Tena responds in meaningless phrases or tells tales in storms of protest. But when I say, "All right, Tena, calm down a bit," she obeys and smiles.

She loves to be hugged and moves her head towards me as I rub her back. I wipe her face, which has the noon-day meal still visible around her lips. When I stroke her hand she strokes back. But watch out; don't get into her grip. If Tena holds your hand or wrist, you may have trouble getting loose. Tena probably means no harm. She's holding on to what she claims as rightfully hers: my friendship.

Tena chatters noisily all through the eating of the banana; then we sing some songs. There's dim recognition of a melody in Tena's eyes as I sing softly, and suddenly a joyous noise bursts from her lips.

"What are you singing?" asks a passing resident in a wheelchair. She comes by frequently to tell me that bananas are constipating, that she knows because .... I lose track of her information, for Tena demands my attention. So I hold both of Tena's hands and we sing, *"Heer, ai maak mij Uwe wegen ...."* ("Lord, make known your ways to me").

Tena knows the song, I can tell. But then, unexpectedly, anger arouses her. I tell Tena that Jesus loves her; I sing it. Then I tell her; "Dad is with Jesus," and she chatters long about that. I agree with her discourse and ask if she had company on Sunday. The women of our church do not feed her on Sundays; perhaps her relatives do.

Tena has much to tell me, which keeps her busy for a while. Eventually I say, "Now we'll pray Tena; close your eyes." Tena does. At such moments I could cry for joy; for despite her seemingly vacant mind, Tena has not forgotten.

We close our eyes, I hold on to Tena's hands, and I pray. Tena prattles along in overpowering earnestness, it seems, as her volume increases. I know God hears that garbled prayer which I can't understand.

Deep in unfathomable mines (Tena's mind) / of never-ending skills / he treasures out his great design / and works his sovereign will. / His purposes will ripen fast / unfolding every hour / the bud may have a bitter taste / but sweet will be the flower.

What glory that will be for Tena; perhaps she senses it much better than I.

I wash my spoon and when Tena sees me slip it into my plastic bag, she knows it's parting time. I carry my chair back to the dining room and the authority on bananas, who spots my activity, comments: "I heard of 'take up your bed and walk,' but never your chair."

Tena waits for me to come back to her and chatters busily so that I will prolong my stay. I rock her gently and she relaxes and falls back into her chair.

"Bye, Tena; see you next time," I wave.

Tena watches for a moment then bangs noisily on her tabletop to arrest someone's attention. A nurse is coming with the medication tray and her smile is a comforting assurance that by God's providence there is someone who hears Tena's cries: *"Want gij zijt mijn heil, O Heer; 'k blijf U al den dag verwachten."* (You, O Lord, are my salvation; I wait for you all day.")

I pray Tena may not have to wait too long.

Jennie Visser is a retired Christian school principal who lives in Dundas, Ont.

Peter and Marja are IN

Dear P and M:

I'm a male university student, a professing member of the church and I'm gay. And I'm afraid: I'm finding it harder to turn to God though I want nothing to do with a gay lifestyle; yet, I'm lonely.

I'm trying to understand my homosexual inclinations. I don't believe I was born gay but that my home environment is responsible. My father is very domineering and critical: no one in our family has ever been able to do anything right. I have always seen myself as a failure. Even in my current summer job I find that anytime I do something wrong I'm tearing myself apart and if I do something right, it could have been better.

Our family was never one for discussing problems. I've never had anyone I could call a close friend. My own brother has picked up my father's critical attitude and has called me a "failure," a "queer" and a "fag" even though he has no idea of my problem.

The times my feelings for men are the strongest are when I'm lonely or going through a hard time and my faith is the weakest.

I have tried talking to a minister about my problems but I couldn't tell him that I was gay. He may have suspected it. This letter is the first time that I've ever opened up to anyone about my struggle.

I have never practiced my homosexuality nor do I ever want to. I guess what I want is someone to talk to; someone to love and someone who will love me. The idea of spending the rest of my life alone has me scared.

Is there some way I can turn my life around?

P.S. A story I read in the May 5 C.C. entitled "Masculinity versus Sainthood" did give me a sense of hope.

Dear Sexually Confused:

It took courage on your part, as well as some confidence in us, to write. Many thanks for both.

It is our understanding that you have homosexual fantasies but no actual experience. As well, you don't want to be gay. The combination of these two factors suggests that you will be able to find your heterosexual identity. You wonder whether you're gay. We doubt that you are!

A couple of things click for us. Your dad has called you a failure ... and you apply that label to yourself. Your brother has called you a queer and a fag ... and you label yourself "gay." Can you see how you take on their expectations?

Perhaps your father and brother have a macho idea of what it is to be male. Your sensitivity and gentle nature is foreign to them; even feminine. So they look at you strangely and put you down. In fact, your sensitivity is a positive quality and is a plus for forming friendships.

We guess that your homosexual inclinations stem from a desire to be close to your father and brother. You're lonely and you'd like a good friend. At the same time your sexuality is active and real in you so the two get mixed together.

By the way, sexual fantasies are often bisexual and not necessarily indicative of homosexuality. There is nothing abnormal about your thoughts. This is a time of discovering your sexual identity. Most sex therapists and authors state that the mind can weave together the strangest and most complex sexual scenarios. Don't let that scare you. It's what you do with them that counts.

Counselling may be a good idea. We've written you personally, suggesting the names of competent Christian counsellors in your area.

We hope the Lord will help you to break free from your family's judgments of you. If you're different from the others it's because you're unique and God has made you special. Don't deny your caring qualities. And don't let your fear of homosexuality keep you from a close friendship or involvement in a campus ministry student fellowship.

Please let us hear from you in due time. Meanwhile, it is our prayer that you will resolve these feelings and be blessed with a good friend.

SEEK WISDOM AT ICS THIS FALL

Psychology 1340
The empowerment of self in community: Issues in psychotherapy
Our aim will be to create a forum in which we explore theories, share experiences and develop strategies to enhance our ability to engage in the ministry of encouragement and healing. Instructors: *Mary VanderVennen,* Professional Therapist, Christian Counselling Services; *Diane Marshall,* Professional Therapist, Institute of Family Living; and *James Olthuis,* Senior Member in Philosophical Theology. **Tuesdays, 7 to 10 p.m.**

Theology 1920
Spirituality and the renewal of the church
The relationship of charismatic renewal to church renewal, the relation of charismatic gifts to "professional" leadership in the church, the role of women and men in ordained ministry.
George Vandervelde, Senior Member in Systematic Theology. **Wednesdays, 7 to 10 p.m.**

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Thanks

BUS:
We would like to thank our friends and relatives for all the best wishes, cards, phone calls, flowers and gifts received on the occasion of our 45th wedding anniversary. A special thanks to our children and grandchildren who made it an unforgettable, joyful day. Above all, we thank and praise our heavenly Father for all his blessings, guidance and care.
William and Ann Bus

Births

DODDS-BENNINK:
On July 18, 1989, we received a precious gift from the Lord

ALEXANDRA RACHEL

our third daughter. Thankful parents are Bill and Tricia Dodds. A little sister to Becky (in heaven) and Lauren. Alexandra is the fifth grandchild for both Bill and Agnes Bennink of Grimsby, Ont., and Bill and Jacqueline Dodds of Concord, Ohio, great-granddaughter for Mrs. Arend Bennink, Mr. and Mrs. Otto Siderius and Mrs. Gerald Feisley.
Home address: 792 Olenhurst Ct., Wothington, Ohio 43235.

VAN HARTINGSVELDT (nee Lock):
Pete and Karon stand in awe at God's creativity once again.

STEFAN TOMAS

was born July 7, 1989, weighing 10 lbs. 5 oz. Daniel, Kevin and Michelle are thrilled. Fourth grandchild for Gerald and Janine Lock, 12th grandchild for Willem and Marian Van Hartingsveldt, 15th great-grandchild for Henk and Klazina Arends.
Home address: 4230 Longmoor Dr., Burlington, ON L7L 4Z9.

Births

KIERS:
"Jesus loves you this we know, for the Bible tells us so."
Welcome God's precious gift, this child

ALYSSA BONNY

born July 21, 1989, weighing 7 lbs. 7½ oz. with bright eyes, dark hair and a set of good lungs when hungry!
Parents: John and Sylvia
Grandparents: Hank and Roelie Kiers and Martin and Baukina Van Meekeren.
Great-grandparents: Oma Schultema of Kloosterburen, the Neth., and Opa Kiers of DenHam, the Neth.
Home address: 212 Wonham St. S., (rear apt.), Ingersoll, ON N5C 2Z4.

VIS-ZYLSTRA:
"The Lord is good" (Ps. 100:5).
He has entrusted to us a baby boy

RAYMOND JOHN

on Thursday, July 27, 1989. He weighed in at 9 lbs. 6 oz. Grateful parents are Ken and Nancy Vis. Grandparents John and Ida Vis of Thunder Bay, and Tom and Lina Zylstra of Glen Morris.
Home address: 60 Forest Rd., Cambridge, ON N1S 3B5.

VOORBERG:
Ron and Hilda-Ann thank the Lord for the precious gift of their daughter

VANESSA GRACE

born on Aug. 3, 1989. A sister for Tracy and Christopher. The proud grandparents are Mr. and Mrs. L.J. Voorberg of Kettleby and Mr. and Mrs. C. Schuurman of Branchton.
Home address: R.R.#1, Kettleby, ON L0G 1J0.

Marriages

LANGENDOEN-VANDRIEL:
With thanks to the Lord who has brought them together, we, Cor and Dien Langendoen, share their joy in announcing the marriage of their daughter

JENNEKE
to
LEO

son of Mr. and Mrs. Cor Van Driel. This celebration will take place, D.V., on Saturday, Sept. 2, 1989, at 1:30 p.m. in Maranatha Chr. Ref. Church, St. Catharines, Ont. Rev. H. Katerberg officiating.
Love and the Lord's blessing from both your families.
Future address: 2468 Third Ave., R.R.#1, Jordan St., ON L0R 1S0.

BLAAK-VANDERBAAN:
Andy and Joan Blaak and Peter and Maria VanderBaan announce the marriage of their children

LINDA
and
JAC

This celebration will take place, D.V., on Sept. 2, 1989, at 11 a.m. in the Chr. Ref. "Church in the Woods" in Waterloo. Rev. Dirk Miedema of Acton will be officiating.
Future address: 159 University Ave., Apt. 303, Waterloo, ON N2L 3E8.

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Anniversaries

Owen Sound Kitchener
1964 September 11 1989
Wedding text Ps. 37:5
With praise and thanksgiving to God, we are happy to announce the 25th wedding anniversary of our parents

JERRY and STIEN FLIKKEMA
(nee Hartholt)

Praising God's will for giving our parents 25 years together and praying that He will continue to keep them in his care.
With love:
Herman
Rhea
Albert
Home address: 67 Briargate Dr., Kitchener, ON N2E 2J4.

1944 1989
With joy and thanksgiving, we hope to celebrate with our parents and grandparents

JAKE and HENDRIEKA
HOOGENDOORN

their 45th wedding anniversary on Sept. 14, 1989.
John & Gerri Hoogendoorn — Lumby, B.C.
Rose & Garry, Frank, Linda, Daniel, Leah
Ben & Willie Hoogendoorn — Vernon, B.C.
Karen, Richard, Kimberly, Benjamin
David & Jacqueline Hartgerink — Brooks, Alta.
Naomi, Christine
Kevin & Helen Gutknecht — Vernon, B.C.
Joshua, Steven
We thank God for his many blessings. "Great is thy faithfulness."
Home address: R.R.#1, Lumby, BC V0E 2G0.

Rexdale Mississauga
1964 September 5 1989
On Sept. 5, 1989, the Lord willing, we celebrate with joy and thanksgiving to the Lord, the 25th wedding anniversary of our parents

HENK and ANNEKE LUIMES
(nee Visser)

We pray that the Lord will bless and keep you in his care in the years to come.
Love and congratulations from your children:
Teresa
Andrew
We hope to celebrate this occasion on Saturday, Sept. 9, 1989, with a dinner and reception.
Home address: 6302 Tenth Line W., Mississauga, ON L5N 5T1.

Obituaries

Psalm 145
In his infinite wisdom, at his appointed time, but for us too suddenly, the Lord called home on July 31, 1989, his child, our dear husband, father and pake

CORNELUS VANDERVELDE

at the age of 67.
Though he will be sadly missed, we are comforted by the knowledge that he is singing God's praises forever.
Beloved husband of Jantje Vandervelde (nee Bouma)
Dear father and pake of:
Jake & Hazel
Michael, David, Jonathon
Raymond & Jill
Courtney, Ashley
Annette & Jerry
Adrian, Jordan, Daniel
Dan & MaryLou
Cory, Kyle
Funeral service was held Aug. 3, 1989, at Maranatha Chr. Ref. Church, Belleville, Ont., conducted by Pastors Ken Van Scheiven and Repko W. Popma.
Correspondence address: R.R.#5, Belleville, ON K8N 4Z5.

Birthday

Congratulations to Gerald Vandezande on his 80th birthday.

VANDEZANDE:
We as family are going to celebrate God's kindness in the life of our husband, father, opa and great-grandfather

GERALD VANDEZANDE

He will be 80 on Sept. 11, 1989 (D.V.)
His life has been a source of strength and inspiration. He stood for justice and freedom in Holland as part of the Resistance and later in Canada in tirelessly promoting Christian causes such as CPJ, CLAC, ICS and Christian schools.
We experienced his strength most in his tireless giving of himself to meet our needs. His love is so practical.
We join him in singing: "Great is thy faithfulness!"
Correspondence address: 39 Norwich Ave., Woodstock, ON N4S 3T7.

Obituaries

"The Lord is my Shepherd, I shall lack nothing. He makes me lie down in green pastures. He leads me beside quiet waters." (Ps. 23)
on Aug. 11, 1989, at the age of 51, the Lord took home to be with him forever

SITA LEFERINK

Beloved wife of Albert Leferink and the late John Borg.
Loving mother of:
Gerda & Peter Dorsman — Georgetown
Marian & Troy Smidstra — Brampton,
Dorothy & John Ufkes — Cambridge
Richard & Diana Borg — Rockwood
Cindy Borg — Georgetown
Karen & Tim Leferink — Georgetown
Kimberly Borg — Georgetown
Also lovingly remembered by her grandchildren and the Leferink, Borg and Dryfhout families.
Funeral services were held on Aug. 14, 1989, at Georgetown Chr. Ref. Church, Georgetown, Ont.

Safe in the arms of Jesus, safe in his tender care.

JESSE DALE MC EWEN

was quietly and tenderly taken into Jesus arms.
Dearly loved son of:
Del & Leona Mc Ewen
Brother of:
Shane
Tanya
Much loved grandson of:
Harry & Margie Mc Ewen
Jack & Shirley Reitsma
Jesse was born May 24, 1989.
The Lord in his infinite wisdom and mercy took home his covenant child Aug. 8, 1989, to live with him forever. We do not understand God's ways but we pray that He will continue to give us strength in the days ahead. Jesse will also be missed by many aunts and uncles and cousins.
Correspondence address: R.R.#1, Smithers, BC V0J 2N0.

Obituaries

"In my Father's house are many mansions" (John 14:2).
On Thursday, Aug. 10, 1989, the Lord took to himself my dear husband

EGBERT EGBERTS

at the age of 58.
Beloved husband of Gerda Egberts (nee Mostert)
Dearly loved father of:
Martin — Georgetown
Heidi — Georgetown
Egbert was the owner and president of the House of Teak in Toronto East and West.
Funeral service was held at the Chr. Ref. Church, Georgetown, Ont. Interment took place at Greenwood Cemetery, Halton Hills, Ont.
Correspondence address: R.R.#3, Georgetown, ON L7G 4S6.

July 24, 1938 Aug. 11, 1989
The Lord in his infinite wisdom took unto himself our daughter, sister, sister-in-law

SITA LEFERINK (Borg)
(nee Dryfhout)

Dearly loved and missed by:
Mom G. Dryfhout — Brampton, Ont.
Theresa & Louis Molenhuis — Brampton, Ont.
Kees & Emmy Dryfhout — Amsterdam, the Neth.
Sjabbe & Ann Dryfhout — Kettleby, Ont.
Frank & Jane Dryfhout — Newmarket, Ont.
Marsha & Tjeerd Smit — Brampton, Ont.
Walter & Ann Dryfhout — Newmarket, Ont.
Kathy & Weit Siderius — Brampton, Ont.
Dave & Katherine Dryfhout — Norwood, Ont.
Trudy Poot — Victoria, B.C.
Tony & Conny Dryfhout — Brampton, Ont.
nieces and nephews.
"In my Father's house are many mansions; if it were not so, I would have told you. I go and prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there you may be also" (John 14:2, 3).

"My grace is sufficient for you ..." (2 Cor. 12:9)
On Thursday, July 13, 1989, the Lord took unto himself our beloved husband, father, son, brother and uncle

ALLAN WALLACE STUART

at the age of 39.
Beloved husband of Annette Stuart (nee Brunsveld)
Dear father of:
Megan
Koryn
Lori
Lindsey
all at home
Also survived by his parents and in-laws Bruce and Freida Stuart of Ingleside, Ont., and George and Riek Brunsveld of Newington, Ont.
Brother of:
Cheryl & Donald Griffith — Winchester, Ont.
Janet Stuart — Ingleside, Ont.
Will & Bonnie Brunsveld — Newington, Ont.
Marianne & Herman Prinzen — Picton, Ont.
Elizabeth Brunsveld — Finch, Ont.
Uncle of Scott, Gregg, Stefanie and Amy.
The funeral service was held July 15, 1989, at the Brownlee Funeral Home (Ingleside). Rev. Arnold McDonald and Pastor Walter DeRuiter officiating.
Correspondence address: R.R.#2, Lunenburg, Ont.

See page 19 for Events

Classified

For sale

Learn to play organ or piano with

KLAVARSKRIBO

- 5 times faster than the conventional notation
- proven European system
- no teacher required

Send $29.95 (plus $1.00 postage and handling) to:

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T0G 1E0
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and receive your first 5 lessons. Add $1.00 for catalogue.

It's Mostly in Dutch
some English, too

It's almost all about The Netherlands - current affairs, feature stories, news from the churches (1 page), politics, many pictures - and the Dutch in Canada and the U.S.A. It's being mailed twice a month and has 28 tabloid pages or more.

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from ***Ontario or East:***
Box 1064, Sta. 'B', Rexdale, ON M9V 2B3
from ***Manitoba or West:***
P.O.Bag 9033, Surrey, BC V3T 4X3

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the Windmill Herald

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Also, in English,
The Bible and Islam
$4.95 Canada / $3.95 U.S.
and a folder of essays on Understanding the Middle East ($1.50).
Write:
The Back to God Hour
P.O. Box 5070
Burlington, ON L7R 3Y8

Vacations

WASAGA BEACH

Still looking for a great holiday? Come to **Alton Lodges** and enjoy our nine miles of sandy beach. Safe swimming for everyone. One- and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Bette, Alton Lodges, R.R.#1, Site 130, Box 8, Wasaga Beach, ON L0L 2P0.

LANG'S RESORT
Cottages and campgrounds
RICE LAKE

Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place.
Before you book your '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:
Lang's Resort
R.R. #3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Real Estate

Moving to or from Thunder Bay?
Call Don Ten Have
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Representing
Midwest Realty Limited
(807) 623-7404

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Het vertrouwde adres.

TWO VEGETABLE FARMS!!
$375,000 and $395,000
Located in Holland Marsh, each consisting of approx. 10 acres of muck soil. Storage barn and three bedroom home. Close to Christian school & church. Easy commuting to Toronto.

HOME & SHOP & IN-LAW APT.
START UP YOUR OWN BUSINESS!
$299,900 near Hwy. 9 & 400. Well-kept three bedroom brick home with self-contained in-law apt., 3,000 sq. ft. workshop — all on ½ acre. Many possibilities and flexible closing. Clara Kooistra 1-800-263-1273.

200-acre dairy farm: Bank barn 50x60 with attached straw shed 30x30; good milk house. Ties for 30 cows with room for more stalls. Second barn loose housing, large steel shed. Newly renovated home three bedrooms, new hydro service and wire house and barn. Priced at $300,000, cows and quota available.
100 acres 60 workable remainder in hardwood bush, large three-bedroom brick home. Barn set up for mixed farming. Cream quota, price negotiable.
100 acres with Metal Fabricating Business, large 40x60 shop with heavy equipment, good four-bedroom home, brick with large bank barn.
For further information on above listing call:
Albert Carson (519) 291-1395
or Helen Cullen (519) 291-1544
or (519) 291-1709
Representing P.H. Hiller Realty Limited

Help Wanted

CARING FOR KIDS Mutual Support Systems, a residential program for children, is looking for families in the Niagara Peninsula that would provide foster care for a child in their own home. Please reply to:
Mutual Support Systems
R.R.#1, Perry Rd.,
Wellandport, ON
L0R 2J0
(416) 899-2311

Accommodations

Young man looking for room and board or place to share, for four months (Sept.-Dec.) in Don Mills/Willowdale area. Non-smoker. Please phone Steve at (519) 245-1970.

Looking for one female (student) to share apartment with two other girls. Preferably non-smoker and non-drinker. Location: 2352 Islington Ave., Toronto. Cost approx. $270 per month (includes utilities). Please call (416) 563-8584.

Help Wanted

Farm help wanted. 150-sow (farrow to finish) hog operation. Commencing immediately. Contact Frank Pool, Box 1223, Coaldale, AB P0K 0L0. Phone (403) 345-5226.

Single-parent family in the Golden Horseshoe area of Ontario requires a mature Christian woman to provide care and light housekeeping for school-age children. Requirement is for a minimum five days per week. Full-time is optional as is full-time room and board. Wages are negotiable and references will be required. Please respond in writing to File #2526, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.

Interested in youth work? Are you enthusiastic and really care for kids? Then consider an opportunity for service in a Christ-centred residential program for children with emotional and behavioural problems. Live-in child care worker positions commence in September. Apply to:
Mutual Support Systems
R.R. #1, Perry Rd.
Wellandport, ON L0R 2J0
(416) 899-2311

Help wanted for greenhouse work in the Niagara Peninsula. Call (416) 892-3657 or 892-3285.

Youth worker wanted. The Christian Reformed Church of New Westminster, B.C., has an ongoing youth program that requires a dynamic person to continue this challenging work. We have much to offer in beautiful B.C. besides our youth. The position is currently half-time. Please send your resume to: Mr. W. Griffioen, 8255-13th Ave., Burnaby, BC V3M 2G6.

Medium-size greenhouse operation is looking for a **grower** with some experience who is willing and able to assume some responsibility. Write to File #2524, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.

Help Wanted

LONDON AREA

DEVELOPMENT & PROMOTION OFFICER

The Five Christian School Societies in the greater London area are seeking a dynamic and highly motivated individual for this newly created position.

The person will be responsible for furthering the growth of Christian Education through initiatives in the areas of promotions, fundraising, membership growth, volunteer programming and community relations.

The ideal candidate will be a strong supporter of Christian education and have good organizational, interpersonal and communication skills; capacity for strategic and creative thinking; and leadership qualities.

The position offers a competitive remuneration package.

If you believe that you have the appropriate background and skills, please give us a call at (519) 433-5270 or reply in confidence to Mrs. S. Daugharty, c/o L.D.C.S.S., 24 Braeside Ave., London, ON N5W 1V3

London Area: A Great Place to Live

"VOORTMAN COOKIES"

Resumes are now being accepted for machine operators. Full-time positions, shift work, no experience necessary. Anyone 16-64 years of age will be considered. Please send resumes to the attention of:

Personnel Administrator
W & H Voortman Ltd.
P.O. Box 206, Burlington, ON L7R 3Y2

Landscape Designer

Full-time position available immediately for qualified individual who is willing to learn computer designing. Apply to:

Connon Nurseries
C.B. Vanderkruk Holdings Ltd.
383 Dundas St. E., Box 1218
Waterdown, ON L0R 2H0
(416) 689-8756

Executive Director

M2/W2 Ontario seeks an individual interested in administering and co-ordinating a Christian program of volunteers forming one-on-one friendships with prison inmates.

Leadership abilities, pastoral strengths, administrative experience and an interest in prison ministry required.

Please forward resume and references.

Mr. Les Beckett
Man to Man Ontario (M2)
Woman to Woman Ontario (W2)
260 High Park Avenue
Toronto, Ontario M6P 2S6
Telephone (416) 769-8510

Store Manager

Full-time position for busy store. Applicant must have good common sense, people knowledge. Experience is a definite asset. Apply to:

Connon Nurseries
C.B. Vanderkruk Holdings Ltd.
383 Dundas St. E., Box 1218,
Waterdown, ON L0R 2H0
(416) 689-8756

Classified/Events

Help Wanted	Help Wanted	Events	Events	Miscellaneous

Licensed Electricians

wanted, with experience in commercial and industrial installations. $23-per-hour package. Foreman rate negotiable. These are long-term positions for qualified applicants. Call: Brock Electric (416) 935-9413 or write P.O. Box 2428, Stn. B., St. Catharines, ON L2M 7M8.

Year-round full-time employment available in

Greenhouse cut flower operation

Experience not necessary.
Please phone or write:
Noordam Greenhouses Ltd.
1140 Edgewood Rd., R.R.#1, Millgrove, ON L0R 1V0
Phone (416) 689-6761

Childcare worker/Youth worker

required. Reply in writing to: Delaware Children's Home, Delaware, ON N0L 1E0 or phone (519) 652-3161.

Events	Events

ATTENTION: ALL CHURCHES IN THE NIAGARA PENINSULA

In light of recent events this summer, our government has no choice but to deal with the issue of abortion this fall.
We therefore urge you to join us in a

WALK FOR LIFE

to let our MPs and fellow Canadians know that we are NOT a silent majority.
Make plans to be there on **September 16!** Arrange a busload, or car pool, or make the drive alone, but please come! If we are there by the hundreds or even thousands, we can make a difference.
The rally will begin at 9 a.m., Saturday, Sept. 16, 1989, in Montebello Park, corner Lake & Ontario, St. Catharines. (From the QEW, turn south on Ontario St., and follow it to the park.)
The walk will last approximately one hour and end in the park again. Speakers will include:
Jim Hughes of Toronto, the mayor of St. Catharines and Pastor Peter Slofstra of Jubilee Fellowship Chr. Ref. Church, St. Catharines, Ont.

For further information call Wilma Snippe, co-ordinator at (416) 934-2712.

THE TIME IS NOW AND THE VOICES MUST BE OURS!

"I tell you the truth, whatever you did not do for one of the least of these, you did not do for me." (Matt. 25:45).

University of Guelph students and parents, we welcome you to Guelph and our congregational life.

Please join us to worship our God on Sept. 10, 1989:

4 p.m. at New Life Christian Reformed Church,
75 Norfolk St.

or

5 p.m. at First Christian Reformed Church
287 Water St.

Jointly sponsored fellowship supper will be held at 6:30 p.m. at First CRC. Please join us to meet fellow students, Campus Ministry people and Guelph CRC members.

Christian Reformed Singles of London invite you to the 10th Annual Fall Conference Nov. 17-19 at Five Oaks Centre, in Paris, Ont.

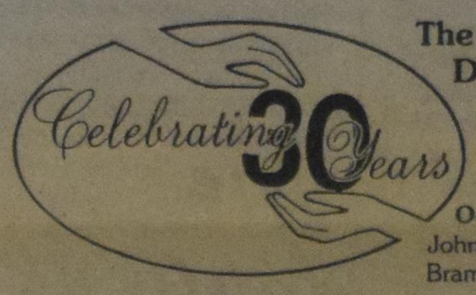
Theme: Celebration of Living Life "Abundantly"!
Keynote Speaker: Rev. Peter Slofstra of St. Catharines.
For information phone Grace (519) 453-5444 or Mary Ann (519) 455-7109
Cost: $95.00 for the weekend.
$50.00 for Saturday only.
Registration deadline is **September 5,** or a late fee of $5.00 will be charged.

Cheques payable to:
Fall Singles Conference
c/o Bill Bos
904-1105 Jalna Blvd., London, ON N6E 2S9

Salem Christian Mental Health Association

membership meeting **September 23, 1989, 10:00 a.m. - 12:30 p.m.**
Address: 5920 Atlantic Dr., Mississauga, ON L4W 1N6
(CLAC office building)
Directions: Take Dixie Rd. N. off Hwy. 401 to Enterprise Rd. E., then go north on Atlantic Dr.

Encourage One Another!



The All-Ontario Diaconal Conference invites you to its 30th Annual Meeting
October 21, 1989
John Knox Christian School
Brampton, Ontario

- *a service of thanksgiving*
- *18 workshops*
- *fellowship*

Open to all

Contact your deacons for more information

ADDRESS CHANGE

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4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

STUDENTS!

Huron Campus Ministry
(Guelph)
Soup and Welcome Evening
Sept. 11, 1988, 5:00 p.m.
Guelph Christian Reformed Church
Water Street

First Fellowship evening
Sept. 14, 1988, 5:00 p.m.
Guelph Christian Reformed Church
Water Street, Guelph

Kingston Campus Ministry
Dr. Bill Groningen,
Campus Pastor
104 Queen's Crescent,
Kingston, ON K7L 2S8
(613) 545-2962

GENEVA FELLOWSHIP

Open House at the ministry centre
Sept. 11, 2-4 p.m.
to welcome all new and returning students
104 Queen's Crescent,
Kingston, Ont.

Our first fellowship supper
Wednesday, Sept. 14, 5:30 p.m.

Huron Campus Ministry (Waterloo)
The Waterloo Christian Reformed Church
warmly invites
all new Waterloo-area students, their parents and friends
to a
Special Student Welcome Service
Sunday, Sept. 10, 1988, at 10:00 a.m.

- After the service information about Huron Campus Ministry will be given and an excellent lunch provided
- The HCM Fellowship begins Sept. 13, 1988, in McKirdy Hall, St. Paul's College, at 4:30 p.m.
- Please contact Chaplain Graham E. Morbey (886-1474) for further information and assistance
- The Waterloo Church is located at 209 Bearinger Rd., off Albert St.

Events

Church news

Christian Reformed Church

Accepted
— to Bethel, Newmarket, Ont., Cand. Michael Veenema.

Called
— to First, St. Thomas, Ont., Cand. Jacob (Jack) Kerkhof.

Declined
— to Telkwa, B.C., Rev. Jacob H. Kits of Duncan, B.C.

Change in time of worship services

Beginning Sept. 10, First CRC, London, Ont., will hold two morning worship services, at 9 a.m. and 11 a.m. On the same Sunday, the time for evening worship will also be changed — to 6 p.m.

New clerk

Bethel, Brockville, Ont.: Sid Kuipers, R.R.#1, Brockville, ON K6V 5T1.

CAMP SHALOM

20 years

12th Annual Fall Fair

Theme: "The '50s"

Saturday, September 16, 1989, 9:30 a.m. - 4 p.m.
Everyone welcome!

Bake sale, crafts, auction sale, flea market, pony rides, games, etc. GOOD FOOD!!

Calendar of Events

Sept. 3	Dutch service at 3 p.m. led by Rev. J. Kuntz at the CRC, **Ancaster,** Ont.
Sept. 9	Annual membership meeting and convocation at Redeemer College, **Ancaster,** Ont. Speaker: Rev. Henry De Bolster. Registration starts at 12:30 p.m. Convocation at 2:30 p.m.
Sept. 14	CCM's Mark Zylstra will speak at 8 p.m. at CRC, **Clinton,** Ont. Sponsored by Classis Huron chapter of CCM. For info. call (519) 523-4325.
Sept. 14	CFFO Prov. Board meeting from 10 a.m. - 4 p.m. in the CRC, **Georgetown,** Ont. For info. call (519) 837-1620 or 338-3214 (p.m. only).
Sept. 16	10th anniversary of Shalom Manor. Special service at 2 p.m. at Mountainview CRC, **Grimsby,** Ont. Open house at the home immediately following.
Sept. 16	32nd annual convention of the Ontario CRC School Association. Theme: "Let's get enthusiastic for the Lord." From 8:30 a.m. - 4:30 p.m. at Providence CRC, **Beamsville,** Ont.
Sept. 20-24	25th anniversary of Trinity Christian School, **Burlington,** Ont. **Sept. 20:** Opening kick-off day starting at 11:30 a.m. Massed student choir, tree-planting ceremony and luncheon with honoured guests, including the Hon. Lincoln M. Alexander, Lieutenant-Governor of Ontario. **Sept. 22:** Reception and banquet starting at 6 p.m. in the Royal Botanical Gardens Banquet Hall. Speaker: Mel Elzinga. **Sept. 23:** Open house at the school from 12-4 p.m. **Sept. 24:** Special church service at 3 p.m. in Park Ave. Church led by Pastor Jerry Hoytema. For info. call (416) 336-5619.
Sept. 22	"Healing Co-Dependency: The Journey from Shame to Respect," a LifeCycle Learning Workshop with Dr. Marilyn Mason. At the Sheraton Centre Hotel, 123 Queen St. West, **Toronto,** Ont. To register call (617) 964-5050.
Sept. 22	Dedication of new building, Centennial Chr. School, **Terrace,** B.C. Potluck dinner at 5:30 p.m. followed by ceremony at 7:30 p.m. For info. call (604) 635-2418.
Sept. 22-23	All-Ontario CCM-CRC Conference in Maranatha CRC, **Woodstock,** Ont. Theme: "Contending for the faith according to the Word." For info. call (416) 562-5196.
Sept. 23	Coffee Break & Story Hour Inspirational Rally 1989 at Redeemer College, **Ancaster,** Ont. To register contact: Olga Anjema, R.R.#2, Wyoming, ON N0N 1T0 or phone (519) 786-5557. Absolute deadline is Sept. 14!
Sept. 23	Rev. Guy Corvers' 25th anniversary in the ministry. Social gathering at 8 p.m. at Knox Christian School, **Bowmanville,** Ont. For further info. call (416) 983-9296.
Sept. 23	Salem Chr. Mental Health Association membership meeting (10:00 a.m. - 12:30 p.m. at 5920 Atlantic Drive (CLAC head office), **Mississauga,** Ont. Directions: take Dixie Rd. N. off Hwy. 401 to Enterprise Rd. E., then go north on Atlantic.
Sept. 29	CBC artists Jan Overduin (organ) and Erik Schultz (trumpet) in concert at 8 p.m. at Grace CRC, **Scarborough,** Ont. Also contemporary art exhibit by Canadian artist Wilhelmina Kennedy. Admission $10.
Sept. 29-Oct. 1	Back-to-God Hour rallies in B.C. featuring Rev. Juan Boonstra. **Sept. 29:** 8 p.m. at Mountain View Assembly, **Smithers; Sept. 30:** 7:30 p.m. at Second CRC, **Abbotsford; Oct. 1:** 11:30 a.m. at First CRC, **Victoria; Oct. 1:** 6:30 p.m. at Maple Ridge CRC, **Maple Ridge.**
Sept. 30	"Building a Better Workplace," A CLAC-sponsored conference from 9 a.m. - 3 p.m. at Redeemer College, **Ancaster,** Ont. Keynote speaker: Dr. John Redekop. Workshops led by Mark Larratt-Smith, Neil Roos and Ed Vanderkloet. To register call (416) 670-7383.
Oct. 4-16	Return engagement - "Trumpet and Organ" series. The Brouwer Brothers and organist Andre Knevel. For info. call Edward N. Zwart at (416) 643-3151.
Oct. 11	Fall rally of the Ottawa-region CRC Ladies' League commemorating 35th anniversary. Location: **Athens,** Ont. For info. contact Mrs. Isabel Wouda, Box 359, Cobden, ON K0J 1K0.
Oct. 14	Organ recital by John Wm. Vandertuin at Redeemer College, **Ancaster,** Ont. at 8 p.m.
Oct. 14	Christian Family Support Group for the emotionally ill and their families. At Christian Horizons, **Elmira,** Ont., at 10:30 a.m. Speaker: Mr. H. Faber on: "Estate Planning for the (psychiatrically) disabled." For registration phone (416) 639-1075.

You are invited to the 25th Anniversary Celebrations at Trinity Christian School

650 Walker's Line, Burlington, Ontario

Wednesday, September 20th - 11:30 a.m.
Opening kick-off day with entire student body forming a mass choir. The Honourable Lincoln M. Alexander, Lieutenant-Governor of Ontario to kick off the 25th Anniversary Celebrations together with His Worship Mayor Roland L. Bird of the City of Burlington, with many more special dignitaries on hand.

Tree-planting ceremony by the Lieutenant-Governor of Ontario and His Worship the Mayor. Balloons to be released in the air by the students. You are warmly invited to witness these events in front of the school.

Special luncheon at the school for invited guests with Lieutenant-Governor Lincoln M. Alexander as honoured guest.

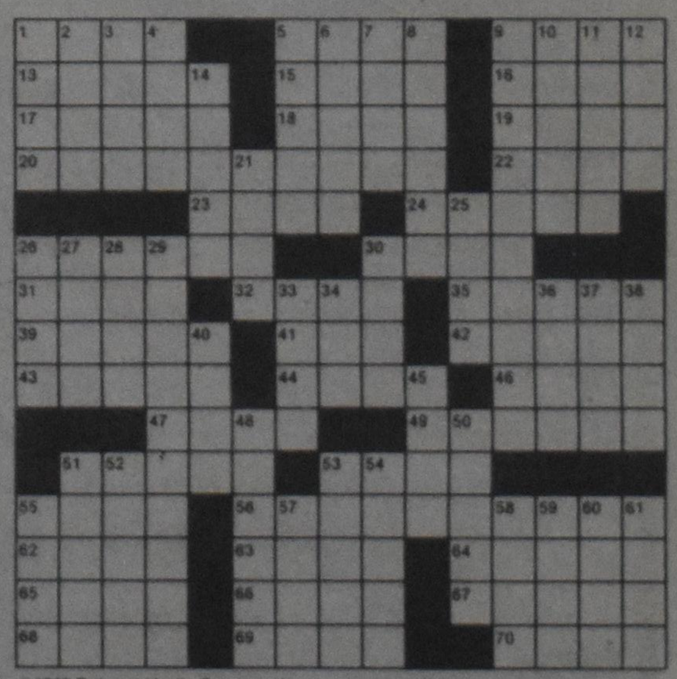
Friday, September 22nd - 25th Anniversary Banquet
Featuring - The famous Leendert Kooij Family and Brass Band, with former Principal Mr. Mel Elzinga as speaker.
Place - Royal Botanical Gardens (Banquet Hall), 680 Plains Rd. West, Burlington, Ontario.
Time - Reception 6:00 p.m. — Dinner 7:00 p.m.
Price - $20 per person. Only 350 tickets are available. To order yours contact the School Office at 634-3052 or any member of the Anniversary Committee.

Saturday, September 23rd - Open House in School Gym.
Time - 1:00 p.m. to 4:00 p.m. Refreshments will be served.

Sunday, September 24th - Special Service of Praise
Place - Park Avenue Church, 1500 Kerns Rd., Burlington, Ontario.
Time - 3:00 p.m.
Featuring - Entire student body forming mass choir. Conductor and Soloist - Mr. Harold De Haan.
Speaker - Rev. J.J. Hoytema, former Pastor, Burlington New St. CRC.

Weekly puzzle

by Evelyn Benshoof



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ACROSS
1 Dalai —
5 Scorch
9 Philosopher Immanuel
13 Terrier or whiskey
15 — and hounds
16 News bit
17 Assent
18 Superannuated
19 Hub
20 Poker hand
22 Valley
23 Sommer of movies
24 Tender
26 Composed
30 Hun king
31 Scope
32 Part of UAR
35 John Jacob —
39 Tangle
41 Have debts
42 Pule
43 "— Dolly"
44 Entertainer Ray
46 Dash
47 Ardent
49 Part of PTA
51 Knife
53 Stupefy
55 Vaticinator
56 Baseball star once
62 Lab gelatin
63 Curtail
64 Palate part
65 Stratagem
66 Feed the kitty
67 Soviet leader
68 It is so
69 Bullfighter's maneuver
70 Card game

DOWN
1 Ananias
2 Jason's ship
3 Like a bog
4 Bewildered
5 — up (score)
6 The —, Neth.
7 God of war
8 Most recent
9 Bird
10 "Thereby hangs —"
11 Absolutely not
12 Govt. agts.
14 Reddy of song
21 Market or circus
25 Imperfection
26 Cummerbund
27 Old World eagle
28 Genuine
29 Former Chief Justice
30 In the sack
33 Prowl
34 Piercing tool
36 Mosaic piece
37 — even keel
38 Suite money
40 Weight
45 Composition
48 Porter
50 Void
51 Noble Moslem lady
52 Charter
53 Comic sketches
54 Cone-shaped tent
55 Teasdale
57 Forearm bone
58 Burl of song
59 Dip in liquid
60 Lamb
61 Speak loudly

Last week's puzzle

P	E	L	F	■	L	E	R	O	T	■	C	A	T	O
U	R	A	L	■	A	L	A	T	E	■	A	N	I	L
L	I	R	A	■	B	I	G	H	E	A	R	T	E	D
L	E	G	U	M	E	■	S	E	T	T	L	E	R	S
■	■	E	N	O	L	A	■	R	E	T	■	■	■	■
P	A	S	T	I	L	L	E	■	R	I	D	G	E	S
A	B	C	■	■	E	G	A	D	■	C	A	R	E	T
C	O	A	T	■	R	E	V	E	T	■	B	A	R	E
T	U	L	S	A	■	R	E	N	E	■	■	N	I	P
S	T	E	E	V	E	■	S	E	A	S	I	D	E	S
■	■	■	A	M	S	■	B	R	A	N	D	■	■	■
O	P	P	O	S	I	T	E	■	O	C	T	A	V	E
G	R	E	A	T	L	A	K	E	S	■	O	M	A	R
P	I	E	R	■	I	R	E	N	E	■	N	E	S	S
U	M	P	S	■	A	S	S	E	S	■	E	S	T	E

Books

Christian living

God's strength in weakness

God of Weakness, by John Timmer. Grand Rapids: Zondervan, 1988. Softcover, 127 pp., $11.15. Reviewed by John Tenyenhuis, pastor in Etobicoke, Ont.

In only 111 pages of text, Dr. John Timmer presents an amazing work on the question of how God works through the weakness of humanity in this world. This short book on the will and work of God as it relates to human pain, poverty and weakness (individually and collectively) falls within a branch of theology known as apologetics *(apologia)* or theodicy.

The purpose of the book is to give a defence for the existence of God and his goodness in the face of human suffering. Its relevance is obvious rather quickly. How do we justify having faith; or to put differently, how do we justify God himself in a world where human fulfilment is and has been shattered by so much natural and human-made catastrophe?

Timmer's book is a lovely contribution which helps you think through these problems, especially if you would like a fresh approach to scriptural themes about which you think you may have heard quite enough already.

What makes the book such a delight is that you catch the exuberance of the author as he takes you through reflections about God: his being, his presence and his action. The author's love of the gospel is evident. His message is passionate; it is exciting because he believes it himself.

The writer takes on the toughest questions about God; how he has acted in history and how he has touched his Israel, his Church, his people everywhere. Timmer makes us think deeply and creatively. Though the questions are difficult, Dr. Timmer will not let us despair; he leads us instead to affirm all the more deeply the compassion of our God.

While the author is a theologian, it is as a preacher that he writes these thoughts — a preacher with good theology. Chapters on the God of weakness, wilderness, madness, poverty and pain are virtually sermons, and as such they are a distinctive art form. Crafted to address our thoughts, feelings, experiences and faith, these chapters become a book of devotion and proclamation.

Fresh insight

The illustrations are used well; some are emotive little pieces that speak of a careful, sensitive preacher's choice. What is also apparent is the author's good use of scripture: there is a major dependence on God's Word, giving fresh insight but always holding before us the deepest vision of what it means to be a Christian. We are Westeners reading an Eastern scripture and thus we need care and reflection in understanding God's Word.

No one ought to take lightly the fact that Christianity is the faith of the oppressed, a religion of slaves. Yet the Church has surrendered much of its prophetic mission (Ch. 2). Christianity should drive us into wilderness living, making us realize how dependent we are on the power of God (Ch. 4). Yet the picture of modern Western Christianity is that it is on the "take" of the world in which it finds itself.

Timmer's book brings the reader to a view of God not popular in the Western church, I'm certain. "The reason God so often appears weak is that his power is at work precisely where we don't anticipate it to be — in our weakness and in our dying rather than in our strength and in our living" (p. 118). So Timmer makes us reconsider how we are held in the hands of a powerful God who works through the weak and lowly. I especially liked his comments on Falwell's theology of Israel and the mistaken approach many others take to God's ancient covenant people.

Inspiring: not deeply analytical

"The God of Weak Partners" is a fine chapter — it, especially, was the one that I wish Timmer had developed further. "The church is a new creation. To survive, it must live by the same rules as Israel did" (p. 37). This statement needs further reflection and depth, perhaps even correction, though it is most interesting. The chapter on "God of the Wilderness" is a fine example of Reformed biblical theology, and chapter 5, "God of Madness," is striking and will not let you go.

This book will not satisfy a deeply scholarly or exegetical quest into the nature of God as a God of weakness. Its illustrations will fail to withstand heavy analytical prodding. But I highly recommend it as a source of great inspiration which combines an integrity of theology and a homiletical approach that will not fail to be uplifting.

Not all readers will like this book, especially if they are unwilling to admit vulnerability or weakness. But *God of Weakness* ably points us to the "unforeseeable grace of God (which) does impossible things for people in impossible situations."

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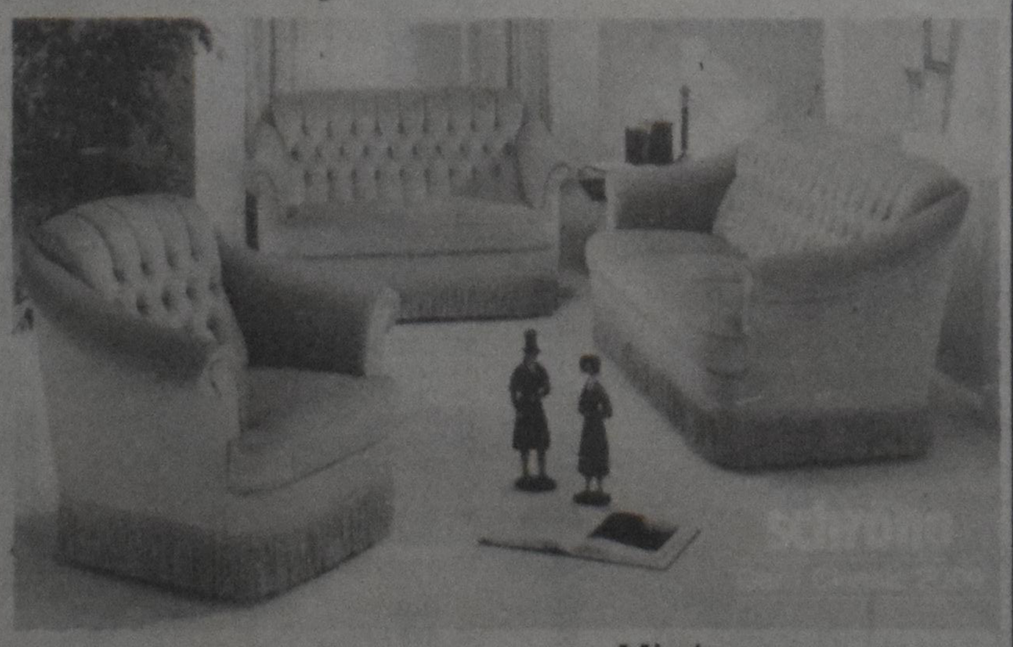

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Friends of God

Wayne Brouwer

Holiness

"Lord, who may dwell in your sanctuary? Who may live on your holy hill?" **(Ps. 15:1)**

In 1928, the annual synod of the Christian Reformed Church debated a weighty matter. Should Dr. B.K. Kuiper be reappointed to a teaching position at Calvin Theological Seminary? After significant discussion and sometimes heated argument, the decision became clear. By a vote of 70 against and only 10 in favour, Dr. Kuiper's tenure was denied. He was no longer qualified to shape the minds and lives of future denominational leaders.

Why? What gross heresy was he propounding? How had this theology changed?

Well, no one could deny that Dr. Kuiper was a keen scholar. And no one wished to declare him un-Reformed. In fact, his demise as a professor had little to do with his teaching skills or his theological perspectives.

Instead, it had everything to do with some reported sightings of the venerable gentleman entering a movie theatre! "Is it true?" they asked him. And he would deny it!

Mixed signals

Holiness is a hard quality to define. Sometimes the signals are all mixed up. Tony Campolo tells of arriving in Philadelphia by bus late one evening. As he turned down the dark street toward home, something hard was pressed against his back.

"Give me your money!" came the ominous command.

So Tony handed his wallet to the unseen mugger. After a moment of rustling, there was a cry: "Three dollars?! Only three dollars in your wallet? What do you do for a living anyway?"

Tony said that he was a Baptist minister.

"Hey! That's great!" came the reply. "I'm a Baptist too!"

Visible godliness

Holiness is the visible expression of godliness. But what would God look like if he were living among us as a human, not only in Palestine 20 centuries ago, but right here, right now, just down the street?

Members of one congregation demanded a policy from its elders regarding the Sunday afternoon pastimes of their young people. "How can you let them play ball on the Lord's day?" questioned some. But for others, that was much to be preferred to swimming. "Let them play ball! Just keep them out of the water!"

During the winter it was hockey. Some thought Sunday afternoons were made for skating on the local pond. Others felt their commitments to organized clubs required tourney play at the nearby arena. Still another group was certain that any sporting activity, including all forms of hockey, had no place in a Christian's life on Sunday.

Matters of the heart

Till Jesus returns, we will debate issues of holiness. Few of us will be completely satisfied with others' perspectives. Part of the problem is that there is no concrete "Code of Ethics" in scripture, defining behaviour in all situations of life. The Ten Commandments brush colours in broad strokes, which, as Jesus says in the Sermon on the Mount, have a variety of more specific applications. Even David's list in Psalm 15 is too general to be a final code of conduct. He speaks of the heart, and expects some change in lifestyle. But the emphasis is on the heart. The person who lives with God carries him- or herself with a certain air in society. It's hard to define in exact terms, but others can sense it. And they can sense its absence, too.

One morning in 1872, David Livingstone wrote this in his diary: *March 19, my birthday. My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that ere the year is gone I may finish my work. In Jesus' name I ask it. Amen.*

Just one year later, servants came to check on their master's delay. They found him on his knees in prayer. He was dead.

Friends in England provided a final resting place for his body. But that's not really the important thing, they said. So they posted a note that testifies yet today:

He needs no epitaph to guard a name
Which men will prize while worthy work is known;
He lived and died for good — that is his fame;
Let marble crumble: this is Living-stone!

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.